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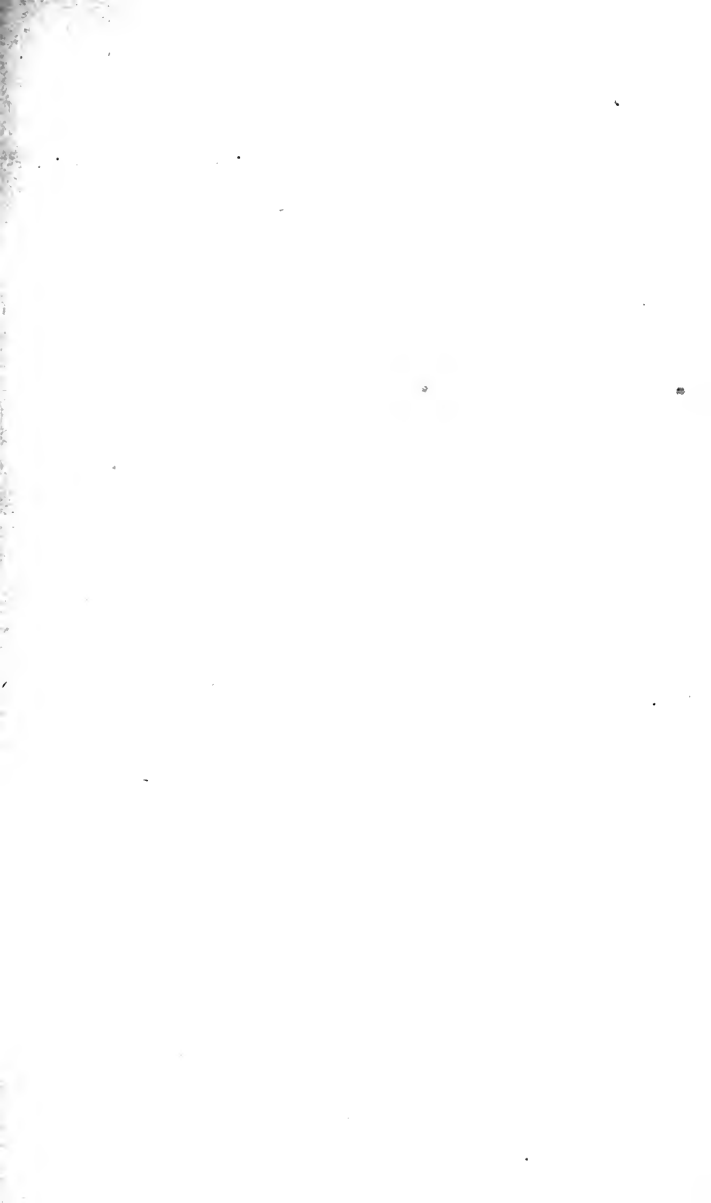
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An inquiry into the
ministerial commission







MINISTERIAL COMMISSION.

AN
INQUIRY
INTO THE
MINISTERIAL COMMISSION.

BY REV. LLOYD WINDSOR, A. M.
RECTOR OF GRACE CHURCH, LOCKPORT.

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PREFACE.



In presenting the following pages to the public, the author deems no other apology necessary than that which is furnished by the fact, that he believes himself to be in the conscientious performance of duty. If he is not greatly mistaken, at no time has the discussion of the subject, on which he has written, been more imperatively demanded than at the present. All christians, without distinction of name, who believe in the Apostles' creed as a summary of faith, believe in "The Holy Catholic Church." But this Church, of necessity, has a ministry. Who are they? This is the important question ; for a decision of it, will guide us directly to the Church in which we believe. When we know who are the ministry, we know which

is the Church. It is possible for men to profess her faith, teach her doctrines, and administer her ordinances; but can they show a valid commission for what they do in God's name and in Christ's stead? If not, then that society for which they minister cannot be considered as "The Holy Catholic Church," or any part thereof; for that Church has a divinely commissioned ministry.

The whole question of the Church, therefore, and the true meaning of this article of the creed, resolves itself into the question of THE MINISTERIAL COMMISSION. And this is the subject to which we now invite the reader's serious and patient attention. It is one which, both in view of time and eternity, is of the very greatest importance. For, however some may endeavor to depreciate the government, by bringing into comparison with it the doctrines of the Church—alleging that the one is for time, the other for eternity—the one external, the other internal and spiritual; yet it is nevertheless true, that by the government,

the doctrine is duly preserved and administered, and *for this very purpose* was it instituted. The higher our estimate of the value of the faith of the gospel, the more should we esteem the guardian and dispenser of that faith. Break up the ministry: render it essentially defective, by stripping it of all authority as a divinely appointed order; and how long will the Church's faith remain inviolate? Is there not an essential connection between them (not merely in individual cases) as the Church stands opposed to the world; a connection established by God himself? And shall man venture to sever it, and not tremble for the consequences? Behold, in the wreck of church governments, (defective governments that held the seeds of dissolution in themselves) the ruin, in many instances, of the christian faith; and in its stead, the various and dangerous heresies that have sprung up! The surface of the christian world is strewn with them. We do not, however, say that *all*, who have not the divine government, have thereby lost the

faith. But multitudes have, and as for the rest, how long can they hope to stand upon a basis which has, and professes to have, no divine authority for its support? In a word, if the Church of the gospel is the palladium of the faith of the gospel, then to know it, to love and protect it, is one of the highest acts of christian zeal and duty.

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THE COMMISSION.

Mat. xxviii. 19, 20.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, *even* unto the end of the world. Amen.

Mark xvi. 15.

Go ye into all the world, and preach the gospel to every creature.

Luke xxiv. 48, 49.

And ye are witnesses of these things.

And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.

John xx. 21—23.

As my Father hath sent me, even so send I you.

And when he had said this, he breathed on them and saith unto them, receive ye the Holy Ghost.

Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

THE MINISTERIAL COMMISSION.



THE NATURE AND NECESSITY OF THE COMMISSION.

SECTION FIRST.

It is susceptible of the clearest proof from holy scripture, that our Lord never gave but one ministerial commission to his disciples, which can be considered of final and perpetual obligation on the Church. And that commission was his last, given to the eleven, prior to his ascension. It is recorded with more or less particularity by each of the four Evangelists, and once alluded to in the Acts of the Apostles. It will be found, by a reference to it, to be expressed in the most solemn and positive terms. And judging from our Saviour's manner and language, on the occasion, as well as from the nature of the case, it would be difficult indeed to point out a single reason, why

this institution of the ministry is not fully as binding upon the Church, and as essential to her existence, as the two sacraments. All that can possibly be claimed for them is that they are divine and positive institutions enjoined by Christ himself; and no less than this can be said of the apostolic ministry. "As my Father hath sent me (said our Saviour) *even so* send I you." "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." "All power is given unto me in heaven and in earth—go ye therefore and teach all nations," &c. Here is a divine origin; here is a most positive institution of the apostolic ministry. Language stronger than this (considering the different nature of the cases) cannot be found in reference to either of the two sacraments. This ministry were sent just as Christ had been by the Father; and consequently if it was a sin to reject *him*, it was a sin of no less magnitude to reject *them*. If the Church could not exist without *him*, neither could it exist without *them*. If Christ was the corner-stone of all divine authority in his visible Church, they were the foundation. For St. Paul writing to the Ephesians declared "Ye are built upon the foundation

of the Apostles and prophets, Jesus Christ himself being the chief corner-stone."

It will be conceded by all that it was morally impossible to come unto God, except through the mediation of his Son; and was it not equally impossible to come unto the Son in the appointed covenanted way, i. e. in his Holy Church, except by the apostolic ministry? He who despised or rejected them (the Saviour had said) despised or rejected him. They alone were solemnly and officially commissioned by Christ, to mediate, in the ministerial sense, then and *forever*, between himself and the world. Into their hands he placed "the keys of the kingdom of heaven," i. e. the Church; therefore there was no entrance into that kingdom but by them. They were to baptize, to administer the holy communion; to preach the gospel; to bind and loose; in a word, to teach men to observe whatsoever their Lord had commanded them. For other men to have usurped these *divine* prerogatives, would not only have been a sin amounting to sacrilege, but viewed as an official act, utterly null and void; because renouncing the apostolic ministry, they thereby renounced Christ in his visible, representative authority on earth. To

leave the Apostles, was to leave Christ in the same sense ; and consequently to leave the Church. Without the Apostles there was no church ; for as all the facts of the case do shew, and as St. Paul explicitly declares, the Church was built upon the Apostles as they were upon Christ. We conclude therefore, that the apostolic ministry (strictly so called,) was *essential* to the being of the Church.

Our next inquiry is, whether, if the Apostles had successors in their office, these successors are not as necessary to the Church now, as at the first ? are they not the apostolic ministry still, perpetuating their order from age to age ? and is not the Church built now upon them, as it was formerly ? When our Lord declared to the Apostles, after he had invested them with their commission—"and lo, I am with you always even unto the end of the world !" he certainly, in these words, included their successors. Nor is it possible, by any method of reasoning, to show why the successors of the Apostles, at the distance of eighteen centuries, do not bear precisely the same relation, in their *official* capacity, to Christ, on the one hand, and to the Church on the other, as the twelve bore. Length of time surely

cannot change or annul the eternal purposes of the divine will. If there could be no church without an apostolic ministry in the first age—if it was schism to cut loose from *their* authority—how is the case altered *now*? It is not altered; and the true Church of Christ is found, in all ages, in adherence to the apostolic ministry.

Individual christians may associate together independently of this ministry, but such association can never constitute them a church, in the proper and scriptural sense of the term. Can it be said of them, “Ye are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone?” They are, indeed, perhaps spiritually and in doctrine built on this foundation: but are they outwardly, visibly, and as a church? This cannot be alledged; but it was true of the Ephesians, for the Apostle addressing them, in the text quoted above, was speaking of *external* church-membership. “Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation,” &c. Besides, what would be the nature of a church whose ministry had

not apostolic authority, and which consequently was only a voluntary society. Their doctrine may be true; their faith and piety may be exemplary; but what of their particular association—has that divine authority? At least may not any other association have equal authority? May they not divide, and divide again, *ad infinitum*? Is schism from such church authority any sin? It surely is not; for the very principle upon which they are founded is *voluntary* association, and this expressly allows of divisions to any extent. Not only in such a system would unity be an impossible thing; but endless diversity of doctrine, and of worship, “emulation, wrath, strife, envy,” and in a word, internal dissension must be the inevitable result, and the church would be (in the words of our blessed Lord) that house which is divided against itself, and which cannot stand.*

It is very lately that any one has presumed to question or deny this doctrine; and now that this has been done, there is no assignable limit to the divisions and subdivisions of independent sects. The

* What Sallust says of the Roman Republic is, on the principle of dissent, true of the Church.

Sibi quisque ducere, trahere, rapere. Ita omnia in duas partis abstracta sunt; ecclesia, qua media fuerat, dilacerata.

slightest shade of difference in religious tenets is deemed by such persons a sufficient reason and apology for the forming of a new denomination, and a new ministry. Nay, even where there is no material variation in doctrine, a trifling disagreement as to government, is cause enough to rend asunder a christian communion ; and make of one, two rival and entirely disconnected churches. What a comment is this, so often witnessed in our country, upon those false principles which deny the divine ministry and the succession ? Do not facts on every hand demonstrate the impossibility of union when these principles are denied ?

But it will be urged, that the existence of sects is a practical benefit to christianity. We concede that a freedom of opinion, on many abstract points of faith, a privilege to men to think differently, according to their constitutional peculiarities, on subjects upon which the scriptures are not explicit, and which are not fundamental, is a great benefit ; and hence, that creeds and articles of faith should insist only upon the main points ; and not bind the reason and the conscience of men where God hath not bound them. But this surely is compatible with unity. We may

possess all this and yet be members of one Church. On the contrary, it would be difficult to prove, that the existence and constant multiplication of sects, upon the slightest grounds of disagreement, is an advantage. For, if it allows latitude of opinion, it does so, to such an extent, as tends to the disintegration and ultimate dissolution of the church, as a visible society. It presents an exact parallel to a political government which has no general constitution, and the subjects of which may disfranchise themselves, when, and for what, they please, and adopt another government. Could this be called a government at all—could it possibly exist twenty-four hours?

If the Christian Church, therefore, has no constitutional and general government, and no ministry to administer it, the idea of a visible church must be abandoned. One Lord, one faith, one baptism, one ministry of reconciliation, one communion of the Saints, are impossibilities.

Now, if these things are so, the inquiry is one of vast importance and the deepest interest,—wherein does *unity consist*,—what is the principle of unity in the “One Catholic and Apostolic Church”?

We answer, the ministerial commission. We have shown the consequences which must result (which have, in fact, resulted) from the abandonment of this. Here was an external authority recognised and acknowledged by all; readily ascertained; conveying similar powers, from the same source; and uniting all the ministry in that apostolic bond which Christ first imposed upon them.

Thus were they brethren of the same household of faith; and, by the very terms of their office, acting under the general divine constitution of the *one* Church,—subscribing to her universal creed, and obeying her common law, as found in the general consent and practice of the primitive Church. Here was the church's unity! But, when men broke away from this, and cast aside the divine commission as unnecessary; assuming an office the most responsible and difficult that mortals can fill, in this life, on their own authority; then the rights of Christ's Church were invaded. The act was essentially revolutionary and unconstitutional; destructive, first of the government; and, by consequence, of the faith. The principle of disagreement, founded on private will, was established. All

future harmony was merely accidental and voluntary. These (so called) independent branches of the Church might, or might not, be one in sentiment. 'There was no *law* of agreement, whereby unity could be secured and guarantied to the Church. When the bond of union (the commission) among the clergy is broken ; and they are no longer held by the same general laws and creeds of the *one* Church ; the faith and discipline which depend upon them, are also broken. If there is not unity *here*, vain will be the search for it elsewhere. *They* are the guardians and administrators of the faith ; *they* exercise discipline over the communion, admit and reject members from its fold, and expound the word of God. Will there be unity in these great essentials of the Church, when that upon which they so much depend, the ministry, has not unity ?

If we cannot bring the ministry to a union under some general and acknowledged principle of authority, if the Church has no authority over them, and they are not bound by the decisions of her general councils and divine government, how can we expect to bring the people to so desirable a state ? Let unity begin with the

clergy and end with the people. But, by what *external* bond shall the ministry be united? What general law shall they acknowledge and hold themselves subject to, if it be not their commission?

That broken, and all is gone, so far as a visible church is concerned. But nay, we have still, say they, the Bible and an orthodox faith, upon which we are *united*. It is the Bible, however differently interpreted by each. If there is an agreement, it is a mere coincidence; purely accidental. What warrant has the universal visible Church for its continuance? what control over it? Alas! none; when the principle of dissent is allowed, and schism is no longer a sin, and a divinely commissioned ministry declared non-essential.

In the great question of unity, the first idea that presents itself is, union of the ministry, *as such*, in reference to their office. It is not enough, and will not answer the practical demands of the case, for them to say we are one, partakers of one Holy Spirit, heirs of the same promises, servants of the same Master. This is vague and general, however true it may be. There needs a *visible* bond of union; something that will unite them outwardly, in contradistinction to the

world; thus making the communion of the saints one, and the Church one.

The result of the whole, then, is, that the ground of unity in the Church is *the ministerial commission*; and, by necessary consequence, all who violate this, create a schism in the visible kingdom of Christ.



THE COMMISSION FOUND IN CHRIST'S FINAL
CHARGE TO THE ELEVEN APOSTLES.

SECTION SECOND.

Having seen the great importance of the ministerial commission; that it is the basis on which the visible Church rests, and whereby alone it is a *divine* and *organized* body; we come now to inquire into the commission itself.

The first branch of this inquiry which we propose here to consider is: the ministerial commission, upon which the present existing ministry of the Church rest their claims to divine institution and authority; where, in scripture, is it found? It has been supposed by some that there are two distinct commissions given by

our Lord to his Apostles. The first in Matthew, (x. 1, 42,) Mark, (iii. 14, 19,) and Luke, (vi. 13, 16,) where we have a full and detailed account of Christ's original choice of twelve from the whole number of his disciples, whom he set apart for the sacred work of the ministry, and called Apostles, i. e., his ambassadors. The second, in Matthew, (xxviii. 18, 20,) Mark, (xvi. 15, 16,) Luke, (xxiv. 48, 51,) and John (xx. 21, 23,) after our Lord's resurrection, and prior to his ascension.

But of these, it will be found, upon inquiry, that the last only is the permanent and unchangeable authority, upon which the existing ministry of the Church of Christ is founded. There are those, however, who strenuously contend, that the first is the only commission ever issued, and the last was mere *instructions* to the Apostles, in the office which they held, by virtue of the first commission. This is a view of the case which the language used by our Lord on the occasion, and the attending circumstances, will by no means warrant. For, if they be mere *instructions* that Christ gave to his Apostles before his ascension, how, then, are they clothed in the solemn terms of a commission—"As my Father hath

sent me, even so send (not *have* sent) I you"; and wherefore the expressive act accompanying these words—"And when he had said this, he breathed upon them, and saith unto them, receive ye the Holy Ghost"? Here are no detailed and specific instructions. The language is general—a solemn form of words, and a solemn act. A further comparison of these two instruments, now under consideration, will clearly show to any impartial inquirer, that the *last* is, by way of excellence, deserving of the title "*the ministerial commission.*" The first was limited as to place. They were not to go into any city of the Samaritans, or in the way of the Gentiles; but only to the lost sheep of the house of Israel.

The second had no restriction in this respect. They were to go into all the world, and preach the gospel to *every* creature. The first was limited as to time. We are informed expressly by Mark, (iii. 14,) that they were ordained to be *with him*. They were constituted Apostles during his lifetime. When that ceased, their office was, by the necessity of the case, and the express limitation, at an end; except it had been continued or renewed by the final commission. They

had gone the appointed round of their ministrations "over the cities of Israel." The second was for *all time*. "Lo I am with you unto the end of the world." "Preach the gospel to *every* creature"—not only now existing, but who may, in future generations, exist. In the one, we see a preparatory and transition state of the Church—half Jewish and half christian, the passover not yet abrogated, and the Lord's supper not yet instituted; but both events on the eve of taking place.

In the other, the ordinances of Baptism in the name of The Holy Trinity, and of the Lord's Supper, are fully established. In the first they were to preach the kingdom of heaven is only "at hand." In the second, all things are complete, perfect, permanent. "It is finished," had gone forth from the dying lips of the Divine Saviour. The kingdom of heaven is not only "at hand," but is come, in all the plenitude of its power and efficacy. Which now of the two is *the* commission? Which is partial, limited, temporary—a sort of preparation or candidateship? And which is complete, final, perpetual, "even to the end of the world?" Furthermore, while Christ him-

self was on earth, *he* was the chief Shepherd of his flock in person. He preached and ordained to the sacred office, and gave laws to his Church. It was the design of the early and first apostleship to *aid* him in his labors, precede him in his various journeys, attend him in person, listen to his instructions ; and be the chosen witnesses of his mighty deeds. But it was not till after our Lord's death, and just before his ascension into heaven—when he quit the scene of his earthly ministry—that he put the Apostles in his place, to act in his stead, in his name, and by his authority. It was not till *then*, that they were invested with their high *ministerial* office, to be the ordainers and the chief rulers and pastors of his Church.

It is demonstrable, therefore, that if we are seeking the commission which invested the Apostles with the chief ministerial office in the christian church, we must find it in our Lord's last charge to his disciples. For first, up to that hour they certainly had not possessed the chief priesthood. Their office was every way subordinate to the fact of Christ's presence among them. Secondly, it is pretty clear that the Church, in the pro-

per sense of the term, was not established until after our Lord's crucifixion and resurrection. The Church, we know, was built on Him as the chief cornerstone. Was this previous to his death and rising again? The gospel was not preached until after the day of Pentecost. "Go preach the *gospel* to every creature." Before this the command had been—"Preach, saying the kingdom of heaven (the Church?) is at hand." Christ crucified, and all the collateral doctrines of the *cross*, were not preached till that cross had been erected, and the Son of man had been lifted up thereon. Was not this the peculiar sense in which Christ was said to be the head cornerstone of his Church? And was it not on this foundation that Paul and his brethren, as wise master-builders, reared the superstructure of the christian church? Furthermore, the distinctive seals of the christian covenant, the symbols of the visible Church, Baptism (in the Triune God) and the Holy Communion, were not till after the death of Christ. How, then, can it be said, with any strictness of language, that *the* Church existed before the events of the crucifixion and resurrection? We think it cannot so be said.

Now, if this view of the subject be correct, it follows that any commission or office given to the twelve when they were first chosen during our Lord's life-time, could not have been that of the *christian ministry*. And this, it will be borne in mind, is the particular object of our inquiry. We wish to trace the *first link* in the chain which transmits divine authority to the existing ministry.

But let us waive this point, and concede, for the present, to those of opposite views, that *the Church*, in the proper sense, did exist when our Lord first called and commissioned the twelve; and that they were then a christian ministry; I mean a ministry of *the Church*. Still we readily perceive that the office or ministry they held under that first commission was totally distinct from, and inferior to, that which they held under the second.

Any one who will take the trouble to consult the first instrument, will find that the only, really ministerial power it conveys, is preaching. And what, too, was the subject of that preaching? "The kingdom of heaven is *at hand*." This is all of a strictly ministerial character, in the office they first held. It is true, a short time afterwards, the power of the

keys was given them. But it was not, could not, be exercised by them, while Christ was on earth. Let reference now be made to the second instrument. *All* there is ministerial. 1. They preach—what? “The Gospel?” 2. They baptize. 3. They teach the observance of the Saviour’s commands. Of these, we know, one was the Lord’s supper. 4. They remit and retain sins—open or close the door of the Church to any. 5. They act in all respects as Christ did and would have acted in the Church; being sent by Him, even as he was sent by the Father. We shall consider the point, then, as fully made out, viz., that the Saviour’s last charge to the eleven, is *the* ministerial commission. If, in reply to what has now been said, reference should be made to the statement in Mark, (iii. 14,) that Christ “*ordained* twelve,” &c., as if there were a peculiar force and meaning in the term here used by the Evangelist; it is sufficient to say, that the word which is commonly translated “ordain,” in the New Testament, is not employed in this place, in the original. The word is *epoiase*—“he made,” or “constituted”—and is never used to signify the official act of ministerial ordination. Therefore,

no argument can be drawn from this mere incident against our general position, that the ministerial commission, in the strict and highest sense of the term, is found in the last solemn charge of our Lord to his Apostles, and the attending ceremony, having all the solemnity and force of an official ordination. "And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." If this is not a formal investiture of *office*, both in the terms and in the act, then it would be impossible to find such in the whole compass of the Bible. It is of little moment whether it be called, technically, "instructions," "commands," or "commission." The thing itself is undoubtedly the imparting of certain powers and rights; the giving of office by our Saviour to his chosen disciples, the Apostles. To convey this idea, the term, however, most commonly used, in all similar instances, is "commission." Thus far we have so employed it, and shall continue to make the same application of the term. It is worthy of observation, in passing, that the phrase in the above

quotation, "he breathed on them," would have been more strictly rendered, "he breathed *in* them." For the word is *en-phusao*, *in-spiro*, that is, he imparted to them, in their souls, by an act of his divine will, an additional inspiration to that which they had already received; which, on the day of Pentecost, was to be once more, and for the last time, increased to a plenary out-pouring of the Holy Ghost. It is after the example of the Saviour on this occasion, that the Apostles, when they laid their hands upon disciples, invoked the Holy Ghost.—And our own church, in her ordinal for the consecration of Bishops and Priests, beyond question, refers to the same occasion; and copies faithfully the same divine model, when she says, in the person of the ordainer; "Receive the Holy Ghost, for the office and work of a Bishop, or Priest, now committed unto thee by the imposition of our hands." From this appropriation of the words of the original, it is evidently implied, also, that she regards the act referred to, *as the ordination of the Apostles to their office*; and, by consequence, the charge then delivered by Christ as their commission.

It will serve further to elucidate and strengthen our position, to remark, that our blessed Saviour himself was visibly ordained to the sacred office of the Priesthood, by the visible descent of the Holy Ghost, in the form of a dove, upon his head, ("it abode upon him,") and the solemn formula of words, pronounced by the Father—"This is my beloved Son, in whom I am well pleased." His own testimony is, "No man taketh this honor to himself, but he that is called of God, as was Aaron"; i. e., by an *external* and *divine* call. In this light, therefore, we are to regard the above transaction. Thus is the ministerial commission traced from God the Father, through Christ, to his Apostles; and from them it passed to their successors. This, by inevitable consequence, is the only ministry clothed by divine authority, and empowered to dispense the word and sacraments of eternal life.

Men may assume this power. They may do so, perhaps, unconsciously of the great error they are committing. Possessed of a fervent zeal and ardent piety, but, uninformed in the great principles of the divine polity of the Church, they may enter into the awful responsibilities of

the ministerial office, unfurnished with the requisite commission, and thereby break the unity, create schism, and spread confusion in the heritage of God. Zeal, we are told, may exist without knowledge; and piety, too, may be unchastened by that implicit obedience and entire submission of private judgment and will to the law of God, which is at once the christian's best safeguard and chiefest ornament.

Let *individual* zeal and piety take what forms they may, and enter into what combinations they please, of irresponsible associations, still, as a matter of express revelation, the Church of God is to be found in a commissioned ministry. And so express and full is this revelation, that it is recorded, as we have seen, by each of the four Evangelists. It stands out, as one of the most prominent facts on the pages of holy writ, and cannot be overlooked even by the most casual and superficial reader. "As my Father hath sent me, even so send I you." And here, in this sentence, it is moreover implied, that Christ himself bore a commission from the Father. The New Testament is very explicit on this point, and our Saviour's declaration is

unusually frequent to this effect : "I came down from heaven, not to do mine own will, but the will of him that *sent me*." Again, "He that honoreth not the Son, honoreth not the Father which hath *sent him*." In connection with this, as applicable to the case of the Apostles, take the following : "He that receiveth you, receiveth me ; and he that receivth me, receiveth him that *sent me*."

Scattered over the New Testament are statements like these ; demonstrating the fact, that the gospel is to be administered to the world by a "*sent*" or commissioned ministry. No ministry can send themselves, or be sent by men, on such a mission, without assuming a power which neither Christ nor the Apostles ventured to assume.

Of the four Evangelists who record the commission, St. John is the fullest. (xx. 21, 23) "Then said Jesus to them again, Peace be unto you ; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Recieve ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained." But in order to get a complete idea of this

instrument, it is necessary to refer also to Matthew, (xxviii. 18, 20,) where we find some additional matter. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world!" Mark and Luke add nothing essentially to these statements. Luke, however, refers to the circumstance of the Saviour's commanding them to tarry at Jerusalem till, on the day of Pentecost, they should be "endowed with power from on high." But this was only the granting to them of the means for carrying out or executing the commission with which they had been already invested. This was obviously necessary; for that commission contemplated the preaching of the gospel to all nations, and therefore implied the qualification, on their part, of the miraculous gift of tongues. There is but one other place in the New Testament where this subject is spoken of, and that is only a general allusion to it. It occurs in Acts, i. 2: "Until the day in which he was taken up, after that he through the Holy

Ghost had given commandments unto the Apostles whom he had chosen." At a hasty glance this would seem to conflict with the position which we have been maintaining, that the final charge of Christ to the Apostles was properly and strictly *the* commission. For, it will be objected, perhaps, that we are here expressly told that *commandments* only were given to them who *had* been chosen, and invested with the full office of Apostleship. But, St. Luke's assertion by no means amounts to this. He simply affirms, that the Apostles *had been chosen* to their office, and not fully invested with it. And this is the very point of our argument. Of course they were *chosen* by their first call; but we have conclusively shown, that they were only partially clothed with their high mission. A limited warrant, or a warrant for a limited Apostleship, was given unto them. They were, by the very letter of their first "instructions," the Apostles only of the *Jews*; whereas, by their final "instructions," they were constituted the Apostles of *all mankind*. Under the first, they were to be merely the personal aids to Christ—"ordained to be with him"—while *he* was the chief minister: under the second, they had the

sole charge. And, as to any argument that may be drawn from the mere word used by St. Luke, "commandments," it is neutralized by the fact, that the same word is employed by St. Matthew in reference to the first occasion of the Apostles being invested with office. Matt. (xi. 1,) "And it came to pass, when Jesus had made an end of commanding his twelve disciples." Now, if the use of this phrase forbids the idea of a commission on the last occasion, it equally forbids it on the first; and it would follow that no commission at all was given, a conclusion which no one could embrace.

The term "commandment," as here used, is sufficiently extensive in its signification to include the idea of a warrant or commission to office.

Our first inquiry, then, as to where the ministerial commission is found, we shall consider now as fully answered, viz: in the *final* charge of our Saviour to the eleven disciples, when they were "*sent*" a second time on their full mission. To this sacred instrument the existing ministry of the "*One Catholic and Apostolic Church*" must point as the origin of their office. From the solemn hour in which the Apostles were first invested with it,

to the present moment, like the Church of which it is an essential part, the gates of hell have never been suffered to prevail against it. No one who believes in the providence of God, (especially over his Church,) or trusts the explicit promise of the Saviour, "Lo, I am with you alway, even unto the end of the world," can suppose that this visible authority of the visible Church has ever perished; in other words, that the succession of the commission has ever been interrupted.

Our next inquiry is, whether there is any other commission in the New Testament for the christian ministry? I know of none. It is, indeed, by some alledged, that a commission to the second order of the ministry, (Presbyters,) was given by our Saviour to the seventy disciples. It is true a *certain* commission was given; but that it was for the *christian* ministry at all, or for the second order, is not so clear. Such an hypothesis, we believe, will be met, at each step of the inquiry, with insuperable difficulties.

In the first place, it could not have been the second order, for Christ, while on earth, was the first. The twelve, whom he had chosen "to be with him," were the second; and the seventy, whom he

sent "before his face," were, consequently, the third and last. Now it may be said, that upon our Saviour's removal from this earthly scene of his ministrations, the Apostles, the second order, were elevated to the first, and the seventy, the third order, were elevated to the second. But this is anticipating, and taking for granted a state of things which cannot be shown to have existed. In part it was true. The eleven were raised to the first order by an express commission. Not so the seventy. We are bound to reason from the case as it stands—the actual commission and office of the seventy as they did exist. And then it is evident they were of the third and lowest order, and not of the second.

But secondly, were they an order at all of the christian ministry as it was finally and permanently established? All the notice we have of the seventy is found in Luke (x. 1, 19.) In no other place of the New Testament are they ever mentioned. "After these things, the Lord appointed other seventy also, and sent them two and two *before his face* into every city and place whither he himself would come"—"And the seventy returned again with joy, saying, Lord the devils are

subject unto us through thy name.” Will any candid and unprejudiced reader say that this does not bear all the marks of a *temporary* office and mission? They, like the twelve in their first apostleship, were to go before his face and prepare his way before him. Moreover, the christian Church, in the proper sense of the term, and by consequence, the christian ministry, had not yet been established. If they were a permanent order of ministry, and not subsequently disbanded, is it not most unaccountable that we never after hear of them, or their proceedings, neither in the full records of the Evangelists, nor in the still more detailed history of the Acts of the Apostles? Where were the seventy at the awful hour of the crucifixion of their master? Amid all the stirring events immediately preceding and following that great transaction, not one syllable do we hear of these seventy; whereas the *twelve* are constantly spoken of, as also the other *disciples* indiscriminately. Where were they after the resurrection? Are they ever recognised as a distinct and separately existing body? How shall this omission be accounted for? Were no instructions, no consolations, to be given them before their Lord separated

from them forever? They had a commission, indeed, during the lifetime of Christ, as had the twelve; but was it repeated or enlarged after the resurrection? And why not? wherefore should there be an enlargement of the commission—a *final* commission in the case of the eleven, and that recorded by all the Evangelists, and embodied in terms far more comprehensive and explicit than the first—and none for the seventy? Did they alone stand in need of no renewed instructions—no express commission continuing their office in existence, which, by the very limitation of its terms, had expired?

Furthermore, in the account given in the Acts of the Apostles, of the struggling infant church, it is only the Apostles who, single-handed, for a long period preached the gospel and bore the brunt of the conflict—the heat and burden of the day. They only at the first are persecuted and imprisoned. Where now were the second order of the ministry, the seventy? Could they preach the gospel with impunity and escape all persecution—give no offence? Could this be, if such an order then existed? Impossible. From a consideration, then, of the facts of the case, as well as the terms of the com-

mission of the seventy, we are led irresistibly to the conclusion, that they were a temporary order, bearing a commission (expressly limited in time and place) during the period of our Saviour's sojourn on earth, that they had no distinct existence as ministers or preachers of the gospel during the early history of the Church as contained in the "Acts of the Apostles." It hence appears that there is but one ministerial commission in the New Testament, emanating directly from Christ himself—viz. that to the eleven.



THE ORDAINING POWER GIVEN BY THE
COMMISSION TO THE APOSTLES ONLY.

SECTION THIRD.

We proceed now to show that, by the commission the Apostles were invested with the power of ordination. This we shall argue, *first*, from the express language of the commission; *secondly*, from the nature of it; and, *thirdly*, from the well attested facts of the case.

First. In the commission, as recorded by John, we find these words: "As my Father hath sent me, even so send I you." Nothing similar or equivalent to this was ever uttered to any of the disciples save the eleven only. The expression occurs but once in the New Testament; and it will be found, on a slight examination, to possess peculiar force and meaning. For, if the Apostles were sent, *even* as Christ had been sent by the Father, they were clothed with similar powers; at least so far as the *ministerial* functions of his office were concerned. That which was peculiar to the Messiah, distinctive of his mediatorial character, was, of course, incommunicable; but, as the chief Pastor of his flock in person, as the visible administrator of the visible church on earth, this, of necessity, before his ascension, he delegated to his chosen Apostles and their successors forever. All admit that the Apostles were invested with the power of *ruling* the Church; but what *express* authority for ordaining? This is the point contested. Why, their sufficient warrant was, that Christ had sent *them*, even as *he* was sent; and if he was sent with power from the Father to send them, then they were sent with the like

power to send others. Christ possessed the ordaining right ; the Apostles also possessed it. For, in *some respects*, (it cannot be questioned,) there was a perfect similarity, or rather *identity* of office ; and, if this similarity was not found in the ordaining power, where shall we look for it ?

The power of sending others was as essential to the Church's existence, as the power of preaching, ruling, or baptizing. It must be lodged somewhere ; and if they, who were sent with an *express* identity of office, possessed it not, then, we ask, who *can* lay claim to it ? If we admit at all the power of ordaining in the Church, we are compelled to grant it, by divine right, to the Apostles. And that it was *exclusively* theirs, is evident, from the fact that the words, "as my Father hath sent me, *even so* send I you," are found but once in the New Testament ; and were never said to mortal man save to the *eleven only*.

But, *secondly*, we argue the same thing from the nature of the commission. The matter to which it referred, viz : a visible Church on earth for man's redemption, was for all time. As long as there were souls to be saved, just so long must there

be a church, and ministry, and ordinances of divine grace. Thus was the object about which the commission was concerned a perpetual object; consequently the commission itself was designed to be perpetual. If so, it was transferable and involved the power, on the part of its possessors, of ordaining others. Had they not exercised this power, the commission must, in time, have run out and become extinct with the close of the personal career of the eleven. But then the commission would have been totally inadequate to the end for which it was established, and with it must have perished the visible church itself; unless we are prepared to admit that men were to be allowed to assume an office which Christ himself deemed it not right to assume. There is not another supposable case in regard to this point—not another alternative. The Apostles were the only commissioned ministry of Christ. This fact being so, either they were to perpetuate their office by ordaining successors, or their office must cease to be, and consequently the Church be blotted out; or, finally, men must assume, on their individual responsibility, this office, and preserve it—all men or any men, for there is

and can be in the supposition no restrictions, expressed or implied. Which of these three alternatives we are at liberty, as christian and reasonable men, to take, is evident to all. We must take the first; and believe, that, in the very nature of their agency, there was clearly *implied* the power, on the part of the Apostles, to perpetuate their order. The only possible way of evading this conclusion, is, to deny the fact from which it is drawn, and say that our Saviour issued another commission for the ministry beside that which he gave to the eleven, so that when one expired, in the course of nature, the other might survive. Furthermore, that other must be self-perpetuating; the very quality we claim for this. The objection, then, destroys itself, and the conclusion stands. Finally, we may ask, was not the Church designed to be perpetual? If it was, then there is *implied* in the Apostleship of the eleven the power to send others. To this argument for the perpetuity of the Apostolic office, drawn from the nature of the commission, we may add another, equally conclusive, viz: the words in the commission itself, as they occur in Matt. (xxviii. 20,) "Lo, I am with you alway, even unto the end of the

world.” It is hardly necessary to enter here into a formal proof, from the original, that these words are to be taken in their usual and literal acceptation, as to the time intended. It is sufficient to remark, that the Evangelist, St. Matthew, has used the phrase, “unto the end of the world,” in four different places in his Gospel, besides the one now under consideration—three times in the thirteenth chapter, and once in the twenty-fourth—in all of which it signifies till the final consummation of all things. The interpretation, therefore, that would limit the expression in question to the Apostles’ life-time only, or to the end of the Jewish age, is without foundation. This promise of the Saviour, then, if it means any thing, means that he would be spiritually present with the eleven Apostles and their successors in office. It could not mean that the eleven should live till the end of the world. It implied their right to ordain others as successors. But further and yet more important, it was a promise to be with the Apostles and their successors, *as Apostles*. Any other understanding of the words (as a specific and valuable promise) would destroy their meaning. For Christ, in some sense, was to

be present to *all* his disciples. A peculiar presence to them, therefore, was vouchsafed, in consideration of the vast responsibilities, and trials, and difficulties, of their office. So, likewise, of their successors. Here, then, is proof conclusive and direct, that the Apostleship, as established by Christ, was to be perpetual, as a distinct and self-existent order of ministry, through all the ages of the Church. The age of miracles, indeed, and of plenary inspiration, might cease, and in these respects the office might be modified, but not destroyed. These were merely temporary characteristics of it. In this sense, it is granted, the Apostles could have no successors : but what then ? Is the entire office thereby removed ? Some of the ordinary disciples themselves possessed these peculiar gifts. The whole Church was distinguished by such miraculous gifts in the early ages. As well, therefore, might we reason that church-membership ceased, and the visible church itself came to an end, because certain peculiarities disappeared, as that the Apostles could have no successors, because they had the "gift of tongues," and various other supernatural gifts. It is evident they could be succeeded in the

ordinary and ever essential functions of their office. Unless, then, we would reject the blessed Saviour's promise, "Lo, I am with *you* always, even unto the end of the world," we must admit that he designed the Apostleship always to continue in his Church.

We are asked to point to some express warrant given to the Apostles to ordain. We have shown such express warrant, in the terms of the commission. But suppose that could not be shown—was it not necessarily implied? Had they not a right to say to others, "As Christ hath sent us, *even so we send you?*" The nature of the case rendered the exercise of this right a *necessary duty*. To have neglected to have performed it, would have been clearly to have jeopardized all the interests intrusted to them in behalf of mankind.

Thirdly, we argue the same thing, from well-attested facts taken from Holy Scriptures. We have seen that but one commission was given by Christ, after his resurrection and before his ascension, for a christian ministry; and that was given to the eleven Apostles. We have shown that they possessed the right to ordain, by the very terms of their commission; for they were sent, even as Christ had

been sent by the Father: and further, that the nature of the agency on which they were commissioned necessarily implied this right. By them, at least, (whatever may be pretended for others,) it *must* be exercised. On them rested the responsibility of the existence and perpetuity of the Church. That this right and power to ordain was *exclusively* possessed by them, will remain a self-evident truth, until some other commission shall be pointed out, conveyed in terms equally explicit and significant with this; until it shall be proved that the eleven shared a divided responsibility, in the *chief* ministry of the Church, with a co-ordinate and co-equal set of officers. And to establish such co-ordination and co-equality, it must be shown, from the text of Holy Scripture, that other men, beside the eleven, received a final and permanent commission from Christ personally; and expressed in the same comprehensive and unlimited terms. A “just as” or “even as” must be shown—an identity, in all that remained and was essential to the ministerial office, with the Saviour himself—thus implying the right (which he exercised) of ordaining.

It must be shown that the words, “whose

soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained”—elsewhere called the power of holding the keys, i e., the chief discipline of the Church, from which there was no appeal, except to God—were pronounced to other men besides the eleven Apostles. This part alone of their commission incontestably establishes their exclusive superiority in the ministerial office—exclusive, till it shall be shown that a like prerogative was given to any others. But to leave this recapitulation, and return to the third head of the argument proposed, viz : the *facts* bearing on the subject. Did the Apostles exercise this power of ordination ? The first case we have, is, their ordaining the seven Deacons—recorded in Acts, (vi. 6 :) “Whom they set before the Apostles ; and when they had prayed, they laid their hands on them.” We shall not here depart from the main topic of our inquiry, by entering into an examination of the nature and functions of this office of the ministry. It seems that some of their number preached, and others baptized. The office may be regarded as divine and perpetual, though it derives its authority indirectly from Christ, and directly from the Apostles.

The perpetuity of this office must depend on the perpetuity of the Apostleship; for from it must it ever spring, as at the first. The very occasion on which it arose, was to aid, in some of their subordinate duties, the Apostles. The second case, in the order of narration, is found in Acts. (xiv. 23): "And when they (Paul and Barnabas) had ordained* them Elders in every church." On this case, we remark, that no one will question that one of the Ordainers, Paul, was an Apostle, in the highest sense of the term, notwith-

*The word here used in the original, and translated in the common version, "ordain," is by some said to signify a popular election. But this opinion is entirely refuted by the learned Grotius:

"Although, in the Grecian states, this word began to be used, in reference to the comitial elections, nevertheless it is true, that the word, by arbitrary custom, was applied to any kind of choice. Thus Appian employs it to signify the choice of magistrates made by the Cæsars; and later historians say that the sons of the Emperors were ordained [the original word] by their Fathers. In Philo, Moses is said to be ordained [same word] by God. But there is no necessity of citing other writers, since St. Luke himself, in this very book of the Acts of the Apostles, c. x. 41, calls the Apostles witnesses ordained [same word] by God, not truly by the extending of the hand, or by popular suffrage: but, in the place under consideration, if St. Luke had wished to indicate a popular election, he would not have attributed "the ordaining" (i. e., the act implied in the original word) to St. Paul and Barnabas, but to the multitude themselves. Therefore, Paul and Barnabas perform the same act here as St. Paul desires Titus to do, (Tit. i. 5,) when he directs him to ordain Elders in every city. What in St. Paul is said of every city, that by St. Luke (in the place in question) is said of every church."

Translation of Wolf's note on this text.

standing he derived his commission in an extraordinary way. And if, in his commission to the ministry, we do not find the same enumeration of rights and powers, as in that of the eleven, yet it seems to have been sufficient to warrant him to take his place (as he did) beside the twelve, (Matthias had then been added,) as of co-equal authority. And thus did they recognize and receive him. As to Barnabas we know not when he received his ordination to the Apostleship, but simply the fact that he was an Apostle, (now the fourteenth.) In the 14th verse, we read—"Which, when the Apostles Barnabas and Paul heard of." Now it is true, indeed, that the term Apostle, in its primary signification, means merely a messenger—one sent; and that the word is so used, in several places in the New Testament, is also true. Yet, nothing is easier than to determine whether the term, in any given case, is to be understood in this primary sense, or specifically of the ministerial office. In the passage just quoted, Barnabas is called an Apostle, in the same sense as Paul, without distinction, expressed or implied. Nor is there any thing in the circumstances of the case, which would lead us

to suppose that Barnabas is, in any respect, inferior in the ministerial office to Paul. They act conjointly, and, apparently, with equal authority. The presumption, then, is strong, that Barnabas had, on some previous occasion, been ordained to the Apostleship. Certainly, it cannot be shown that he was not an Apostle. This ordination of Elders, then, in every church, was performed by the Apostles.

There is a peculiarity of expression in the account of this transaction, which is worthy of notice: "And when they had ordained them Elders in every church." The phrase, "ordained *them* Elders," is probably passed over by most readers as a mere Anglicism or mode of speech characteristic of our language: and thus explained, the word "*them*" would seem to be tautological and superfluous, inasmuch as the verb ordain had its proper nominative in the preceding pronoun *they*. But when we refer to the original, we naturally inquire, how came an Anglicism in the Greek Testament? Evidently it has no place there. The phrase should have been translated strictly as Greek—"Cheirotonasantes de autois presbuterous. Now, here is no tautology—

autois, being in the dative case, cannot be translated simply "*them*," but, "and having ordained, *for themselves*, Elders.* This materially changes the meaning of the whole sentence. For if the Apostles ordained Elders *for themselves*, it must be understood that they ordained them as their aids or subordinates in the ministry. They were the Presbyters *of* Paul and Barnabas, exercising their offices by a commission and authority given to them by these two Apostles.

The second case that presents itself, is recorded in St. Paul's Second Epistle to Timothy, (i. 6,) "Wherefore I put thee in

*That the pronoun *autos* is sometimes used reciprocally instead of *eaustos* is evident from the express rule of Viger, as well as from the cases cited below from the Acts of the Apostles. "*Autos* is sometimes employed as a reciprocal pronoun: *kataphugan auto porizoito, he might provide a refuge for himself.* Euseb: Præp. Ev. l. vi."—Viger's Gr. idioms c. iv. 6. In the very chapter and book in which the text, in question, occurs, we find precisely the same idiom—"and when they were come, and had gathered the church together, they (i. e. Paul and Barnabas) rehearsed all that God had done with *them*" [met' auton] i. e. with themselves. Vid. Acts xv. 4; xv. 32; xvi. 37; xxi. 25.

The pronoun *autos*, in the latter clause of the twenty third verse (Acts xiv) is not, as in the former, reciprocal, but relative, having its antecedent obviously in the word *presbuterous*; whereas the *autois* in the first clause has no apparent antecedent, and from its peculiar position between *Cheirotonasantes* and *presbuterous*, plainly refers to the subjects or agents of the participle, viz: Paul and Barnabas. Thus construed, the verse would read as follows:—"And when they had ordained *for themselves* elders in every church, and had prayed with fasting, they commended them [the elders] unto the Lord, on whom they believed.

remembrance that thou stir up the gift of God which is in thee, *by* the putting on of my hands." Here is a positive declaration, that Timothy was ordained by Paul. To what office he was ordained must be gathered from the instructions given him by his Ordainer, in his two Epistles to him—but especially the first. This point will be more properly considered, however, under another branch of our subject. That the act referred to was an official ordination of Timothy to the ministerial office, cannot (as I believe it is not) be questioned ; for St. Paul makes it the ground or reason for the instructions which, in his Epistles, he gives to Timothy. These instructions, based upon and referring to this act, are not of a temporary or partial kind, but embrace all the leading and permanent and general functions of his office. (See Epist. to Tim.) The act, then, was an investiture of Timothy with the ministerial office by the Apostle.

We have now to reconcile this explanation of the above passage with what is said in I Tim. (iv 14,) "Neglect not the gift that is in thee, which was given thee *by* prophecy, *with* the laying on of the hands of the Presbytery." Now, whatever this word

Presbytery means, in reference to which there is an irreconcilable difference of opinion among the learned, it was only with their *consenting* action that the ordination was performed, while the Ordainer, in the official sense, was Paul. In the first passage it is said the ordination was effected (*dia*) by the imposition of the Apostle's hands; and in this (*meta*) *with* the laying on of the hands of the Presbytery. In each case these prepositions are used with the genitive; and any lexicographer will inform us, that *dia*, with the genitive, denotes the instrumental cause, while *meta*, with the genitive, signifies "*with*"—"together with."* The

*As this case of Timothy is the only one, in all the New Testament, which can, with any plausibility whatever, be claimed by the Presbyterians as being in their favor, it is important that it should be thoroughly discussed. Nothing can be plainer than that St. Paul, in the two passages in which he speaks of Timothy's ordination, has a designed distinction in his use of the two prepositions *dia* and *meta*, with the genitive. For the import of these prepositions with the genitive we referred the reader to any Greek Lexicon; but we here call his attention to a higher and more conclusive authority, viz: St. Paul's use of these words in his Epistles to Timothy, and in his Epistle to the Romans, and generally in the N. Test. The preposition *meta*, with the genitive, occurs in the following places in the epistles to Timothy, and as may be seen by consulting the standard English version, has the sense which we have attached to it—"with," "together with," and never signifies, in any degree, the instrumental cause. I. Tim. i. 14; ii. 9, 15; iii. 4; iv. 3, 4, 14; vi. 6, 21. II. Tim. ii. 10, 22; iv. 11, 11, 22, 22. These are all the places where the word occurs, not one of which is or can be rendered "by," or "by means of." The preposition *dia*, with the genitive, is found

ordination was, therefore, strictly Apostolic, and the passages are reconcilable.

Here, then, are three distinct cases in which the Apostles exercised the right, given them by Christ in their commission, to ordain.

In the first, the ordination of the seven Deacons, all the Apostles are mentioned as bearing a part in the solemn act. In the second, the ordination of Presbyters in various churches in Lystra, Iconium, and Antioch—cities of Asia-Minor, (and perhaps adjacent parts,)—Paul and Barnabas alone are mentioned as Ordainers.

six times rendered, in the common version, “by,” as the agent or cause. I. Tim. iv. 5, 14. II. Tim. i. 1, 6, 10; iv. 17. And in two places it is translated “through,” used in the sense of “by,” as may be seen by referring to II. Tim. i. 10; iii. 15. Farther, in the epistle to the Romans, the preposition *dia*, with the genitive, occurs forty-one times, translated in the common version “by,” denoting the instrumental cause; and nineteen times, translated “through,” in the sense of “by;” while in this same epistle the preposition *meta*, with the genitive, bears an entirely different meaning, as (xii. 15,) “Rejoice with [*meta*] them that do rejoice, and weep with [*meta*] them that weep.” (xii. 18,) “If it be possible, as much as lieth in you, live peaceably with [*meta*] all men.” (xv. 10,) “And again he saith, rejoice, ye Gentiles, with [*meta*] his people.” xv. 33; xvi. 24.

These facts, we think, conclusively establish the meaning of these words, at least, as used by St. Paul. Yet it is not to be denied, that a solitary case may be found, where the ordinary usage is departed from. But this cannot be alledged of the texts in question (I. Tim. iv. 14, and II. Tim. i. 6,) in which the Apostle evidently uses the prepositions in contradistinction to each other—“*by* prophecy, *with* the laying on of the hands of the presbytery,” and, “*by* the putting on of my hands.” Here the words are opposed to one another, and consequently are to be taken in their peculiar and proper meaning, respecting which we have given ample proof above.

In the third, the ordination of Timothy to the *apostleship*, (as I shall prove elsewhere,) Paul performs the rite on his own individual responsibility.

The reader will not fail to remark, by the way, that in following the order of the inspired history, we fall unavoidably into the *three* orders of the ministry.

Finally, we have shown that *the* ministerial commission, given by our Saviour to his eleven disciples, conveyed to them the right and power to ordain—first, from its express terms—secondly, from its nature and design—and, thirdly, from the facts recorded in scripture, that they did actually ordain.



ON THE PERPETUITY OF THE APOSTOLIC OFFICE.

SECTION FOURTH.

From what has been established in the preceding remarks, it of course follows, with the utmost certainty, that the apostolic office is a perpetual office in the Church of God ; and, by whatever name

it may be known, it now exists. Let us review this branch of the subject, and treat it separately, as it is one of fundamental consequence.

First, as to the terms of the commission which Christ gave to his Apostles : are they such as to lead us to suppose that the commission was limited to them personally, and expired at the close of their lives ? They are not. On the contrary, they imply, either that the Apostles were to be immortal, and never taste of death ; or to have successors ; and not successors in an inferior sense, but such as this commission would apply to. The commission stands now on the pages of holy writ, as applicable to the wants and necessities of this age as of the first, and strange, indeed, if none can claim it ; strange if the Providence of God hath failed, and the promises of Christ have also failed ; strange if there is no ministry now, who are personally sent by and from Christ. It is no answer to these reflections to say, that a subordinate ministry exists, created by the Apostles.— They have no right to appropriate to themselves the language of this commission. They are not an independent ministry, were never sent by Christ, *even*

as he was sent by the Father—are not self-existent, and must perish, unless the root from which they sprang is still in being here. They have no ordaining power. If it is answered, they have all this; then they are not the Presbyters of Paul and Barnabas, and of the other Apostles, subordinate to them—a branch derived from them; but the main apostolic tree, which Christ himself planted.

To destroy this, is to annihilate the only bond of *visible* union between Christ and his Church. It is the apostolic ministry that is the *personal* representative of the great head of the Church. *For, this is the only office he appointed.* To them, he gave all his agency and power in this matter, so far as it could be given—and how far, the commission tells us: “All power, said he, is given unto me”—therefore, “go ye and teach all nations,” &c.

Shall not the inhabitants of all ages, and all nations, gladly hail the coming of such a ministry—coming with the positive and direct authority of the Lord Jesus Christ, and in their ministrations connecting them with Him? Will any less authoritative ministry answer the ends and purposes of a church, claiming to be divine? The time is not far distant when

error on this subject will, in one and another commotion, by its own lightness and volatility, be scattered; and this foundation which Christ hath laid of the apostolic ministry, and their coadjutors in the work (though not their equals) shall remain.

We have said the terms of the commission are such as cannot be restricted to the life-time of the Apostles. In proof of this we quote from Matthew, (xxviii. 20,) "And, lo, I am with you alway, even unto the end of the world." That this phrase is to be understood of the consummation of all things has been already shown;* for the Evangelist gives this sense to it in four different places in his gospel.

On this passage of Scripture the candid Doddridge remarks, "as Christ's presence with his surviving Apostles and other ministers was as necessary after the destruction of Jerusalem as before it, nothing seems more unreasonable than to limit these words by such an interpretation as to refer them only to that period: nor does it, indeed, appear that the end of the world is ever used in any other than the most extensive sense."

* See page 49.

With him it will be found, upon examination, all impartial commentators agree. But the promise cannot apply to *any successors* of the Apostles, but to their successors in office, to those to whom they should transmit *their* commission. It is not denied that the presence of Christ is, in a general way, promised to *all* his disciples; to all ministers of any grade of office in his Church: but the question now is as to the application of the particular promise, "I am with you alway;" with you as Apostles, as my chief ministers, personal representatives, with the incumbents of the *office*. Unless, then, we deny the faithfulness of the promise, or generalize it so as to apply to any one, and thus take away its peculiar force and value as a *specific* promise, it stands as incontestable proof, that the apostolic office is permanent in the Church. As a second proof from the terms, we quote Mark, (xvi. 15,) "Go ye into all the world and preach the gospel to every creature;" every creature, not only *then* living, but in all future generations, is the obvious meaning. This could not, it is true, be personally accomplished by the Apostles. They must have aids. They must institute a subordinate minis-

try, and issue a commission of their own, "ordain elders in *every* church," and "lay their hands" on deacons, to assist in the daily ministrations; yet they cannot merge in these their own office; cannot devolve on ministers of an *inferior* grade, their responsibility. Their responsibility and their office must be transmitted in their *integrity*, in order that validity may be given to the acts of other ministers. The golden chain must not be broken, which binds the Church and the ordinary ministry, with Christ their head, *through* the ever existing apostolic office. Thus, whatever aid they have in their universal ministry to all the world, and all ages of the world, they must appoint that aid and superintend it, as being directly responsible to Him, who sent them. Our conclusion then is, that, as the mission on which they were sent is perpetual, so is their office; and as *Apostles* they must have successors.

Agreeably to these views, we know that Timothy was ordained by Paul to the *apostleship*. He was to "lay hands suddenly on no man"—"Against an elder, he was not to receive an accusation, but before two or three witnesses." "Them that sinned he was to rebuke before all,

that others also might fear.” He was to see that “supplications, prayers, intercessions and giving of thanks be made for all men,” i. e. order the public service of the Church at Ephesus. He was to ordain such as he thought suitably qualified, to the office of Bishop* (overseer) or Elder (as the terms are synonymously used,) and Deacon. And to guide him in the discharge of this, the highest trust in the ministry, St. Paul gives him minute directions. Two things we know, with the utmost certainty, viz. first, that Timothy was ordained by St. Paul to the ministry; what grade of office is not stated. Second, that he exercised the ministerial functions above enumerated. From these premises, the presumption is as strong as it well can be, that he was ordained to be an Apostle. Now, add to this the fact, that he is expressly called an Apostle (1 Thess. ii. 6,

*“The word *Bishop*, and *Priest*, or *Elder*, were of the same signification in the Apostolic age; and so the word *Cohen*, in the writings of Moses, denotes Aaron himself, as well as his sons; yet there can be no doubt but Aaron had an authority over the rest, not only as their Father, but as Priest of a superior rank, or High Priest, as his successors were called in the latter writings of the Old Testament. And, indeed, if the sameness of name or title proved any thing, it would follow, that there was no officer superior to that of Deacon; for St. Paul calls himself *Diaconos*, a Deacon of Christ, twice in one chapter, (Col. i. 23, 25,) and as often as he is styled a *Minister* by our translators.”

compared with 1 Thess. i. 1,) and the argument amounts to a demonstration. Yet in the face of this conclusive evidence, the fact that Timothy was an Apostle, in the proper and ministerial sense, has been controverted. It may be well, in this place, to notice some of the leading objections. It is alledged that the peculiar and indispensable qualification of the apostleship, in *every case*, was to have seen Jesus Christ. The main design (it is further alledged) of their office, was to bear witness to the fact of the resurrection.

While we grant that to have seen Christ and testify, as eye-witnesses, to the resurrection, was an indispensable mark of the apostleship, in the case of the twelve "chosen" witnesses, we deny that it was so in the case of any others. But *twelve* witnesses were deemed necessary—as special, official witnesses of the fact of the resurrection. Acts i. 21, 22, "Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us. Beginning from the baptism of John, unto that same day that he was taken up from us, must ONE be ordained to be a witness with us of his resurrection." Why only *one*? Obviously

to make good the number of twelve. Besides, was it possible for Paul (in case he had been selected) to have been one of these special witnesses? Had he been "all the time with them, that the Lord Jesus went in and out among them, beginning from the baptism of John, unto the same day that he was taken up?"—Obviously, Paul was not thus qualified. He did, indeed, bear testimony to the resurrection, and so could five hundred others have done; and so could Timothy. "And that he was seen of Cephas, then of the twelve; after that he was seen of about five hundred brethren at once; of whom the greater part remain at this present, but some are fallen asleep. After that he was seen of James, then of all the Apostles; and, last of all, he was seen of me also, as of one born out of due time." Was St. Paul's *thirteenth* testimony requisite to prove the fact, any more than that of the five hundred? St. Paul was indeed an important witness in the case, among others, and so beyond a doubt was Timothy; but neither was a "chosen" witness, of the selected twelve, and therefore neither, on account of this mere circumstance, was an Apostle. Paul was an Apostle, *because* Christ had sent him "to

bear his name before the Gentiles and kings, and to the children of Israel.”—Timothy was an Apostle, *because* he was ordained to an office wherein, and by virtue of which, he exercised the functions of the apostleship, ordaining Presbyters and ruling them. See epistle to Timothy.

We proceed now to the second objection, viz. that this bearing witness to Christ, was the *peculiarity*, or main design of the apostleship, in every case. It was not so with the twelve. How then is it affirmed of Paul, or Timothy, or *others*, who were Apostles? Read the commission to the twelve, after our Lord’s resurrection. In the record of this instrument by Luke we read, “And ye are witnesses of these things.” In the record by the three other Evangelists, not a syllable is said of this *witnessing*, but various other high ministerial functions of their office are specified. Are we told, then, that all the Apostles were chosen as “witnesses,” and nothing more? Why! this was the only *temporary* function of their office, while all the others were permanent, ministerial in all ages of the Church; temporary from the necessity of the case; for they were to be the eye-witnesses who could testify from personal observation—“Having accompanied the

Lord Jesus all the time that he went in and out among them." While, therefore, this office ceased with their lives, the other offices of the apostleship remained, as of binding and universal importance. They were to "preach," "baptize," and "teach men to observe (and to observe themselves) all things whatsoever Christ had commanded them." All this they were to do, at the same time that they bore testimony to the resurrection. The latter obviously formed but a small portion of their duties. And, as to their successors in office, they could not be *personal* or *eye-witnesses* of the resurrection; while, to the end of time, they were to perform all the other functions of the apostleship. With what truth, then, can it be alledged that the main design of their office was to be "witnesses"? The candid reader will now judge whether we have made good our denial of the truth of these objections.

Again, it is objected that Timothy is *not* called, in 1 Thess. ii. 6, an Apostle. This objection is based upon the fact that St. Paul, in the second verse, speaks of their having been shamefully entreated at Philippi; whereas, by a reference to Acts, xvi., it will be found that Timothy was

not at Philippi. Let the reader refer to this chapter, and he will find, indeed, that Paul and Silas only are mentioned as being at Philippi, and not Timothy. But is this to be taken as conclusive, or even presumptive proof, that he was not in the company of Paul? This inference would be hasty and unwarrantable. For this same 16th chapter of Acts informs us, in the very commencement of it, that Paul chose Timothy, and would have him to go with him as a companion in his travels. "They," we are told, traveled in company from Derbe and Lystra, (Timothy's residence,) through Phrygia and Galatia; thence *Eastward* to Mysia and Troas, on the shores of the Ægean sea; thence to Samothracia; "and the next day to Neapolis; and from thence to Philippi; and we were in that city, abiding certain days."

The 17th chap. continues the account of their travels. "They" go to Thessalonica. In consequence of the difficulties they experience in that place, "the brethren immediately sent away Paul and Silas by night unto Berea." Thither the turbulent and persecuting Jews follow them. "And then immediately the brethren sent away Paul, to go as it were to the sea, but Silas AND TIMOTHEUS abode there

still. And they that conducted Paul brought him unto Athens : and receiving a commandment unto Silas and Timotheus for to come to him with all speed they departed " We started with Paul and Timothy and others from Lystra, and now we find them all in their Eastward travel, in company, at Athens. They must needs have passed through Philippi. They were at Berea. And yet we are told Timothy was not with Paul at Philippi. When did he part company ? They started together ; they terminated their travels together. The assertion that Timothy was not at Philippi, is without a shadow of proof. True he is not named in connection with that place, (as well as other places) but is this any evidence of the fact of his absence ? Neither is Luke (the writer of the Acts) mentioned, and yet he, too, was with them. See Acts, xvi. 13 and 16. If the reader will consult a map, he will find that these travels are nearly due Eastward from Lystra to Troas, to Neapolis, to Philippi, to Berea, to Athens. Now the sacred historian tells us that Timothy was with Paul at Lystra, at Berea, and finally at Athens. What reason is there for believing that he was not at Philippi ? None that is worthy of consideration.

Once more, it is objected that the term Apostle, in the place to which we have referred, is employed in its *generic* sense merely, as a "messenger." Our reply is, that this assertion is gratuitous, without a shadow of proof or probability in its support. For if St. Paul speaks of himself as an Apostle, and on that fact rests his claim to the support of the Church, it is in the ministerial and official sense. And the very same is affirmed of Sylvanus and Timothy.

Lastly, it is objected to Timothy's apostleship, that there is a want of scriptural proof that he was the *permanent bishop* of Ephesus. Let this be granted. Does it prove that he was not, in the highest sense, an Apostle? Then Paul himself was not an Apostle; for it would be difficult to assign to him a settled and *permanent* diocese or field of labor. This very question of the Ephesian church would go as far to destroying the claim of Paul to the Apostleship, as of Timothy. Supposing that the *service* be *temporary* which Timothy rendered this church, it by no means follows, that the *office* he held was temporary. That office must be determined, 1, by its functions; 2, by its name; which things are already evident. The Apostles, then,

transmitted their commission, in its integrity, to Timothy; and from him, as from the tree which Christ with his own hands had planted—the ever living tree of the apostleship—sprang the branches, Presbyters (or Elders, or Bishops, i. e., overseers of a parish or congregation) and Deacons.

The apostleship was also transmitted to Titus. “For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and *ordain Elders* in every city, as I had appointed thee.” He was to *rule* the Elders—“rebuke with all authority”—excommunicate heretics from the churches, &c. These functions were peculiarly apostolic, and are derived from the terms (as we have shown) of the commission. 1. The power to send others. 2. The power of the keys, or chief and final discipline—excommunication. Whether the office here implied, or rather expressly ascribed to Titus, was exercised temporarily or permanently in Crete, is a question that has no bearing whatever on the point, whether the office was apostolic. This case is so nearly parallel to that of Timothy, that it need not be dwelt upon. The apostleship was also transmitted to the “Angels” of the seven Asiatic

churches.” Rev. ii. 1. “Unto the Angel (To ANGELO) of the church of Ephesus write ;” “and thou hast tried them which say they are Apostles, and are not, and hast found them liars.” This Angel was an individual officer, who had the supreme control of the Ephesian church. The same exercise of discipline, as was spoken of in the cases of Timothy and Titus, is predicated of him. Was he not then the successor of Timothy? But we are asked to prove that there were ministers under him. “*Assuming* this point, it would not be difficult to make out an argument from the address to the angel. But this is a point *to be proved*, not to be assumed.” The proof consists in these two facts. 1. St. Paul’s epistle to Timothy is of an earlier date than this epistle of John to the seven churches of Asia.* 2. In the epistle to Timothy, it is positively stated, that there were Elders and Deacons in the church at Ephesus.

* The Epistle to Timothy was written at the end of 64, or beginning of 65 : vide Paley’s *Horæ Paulinæ*. Timothy was placed over the Church at Ephesus about A. D. 65 : vide “Essay on the question, When did Paul place Timothy over the Church at Ephesus?” by Bishop H. U. Onderdonk. The Epistles to the Asiatic churches were written 95 or 96, vide Dr. Lardner. For this opinion, Lardner appeals to ancient authors generally ; and among the moderns, Mill, 96 ; Mr. Lowman, 95 ; Le Clerc, 96. Also, L’Enfant and Beausobre maintain the same opinion ; and, in their preface to the Apocrypha, adduce various authorities.

Therefore, a fortiori, there was a body of inferior clergy, when the epistle was addressed to this Angel. 'The point is proved, and the argument (by the objector's own confession) stands. Again, it is asked why the expression, "the Church," and not "the churches," of Ephesus, is used? And it is alledged, that, therefore, "the Church is addressed as one and undivided." The answer is so very obvious, that every discerning reader must have anticipated it. The term is used collectively, as the grammarians say. A similar usage obtains now—e. g. The Church of the United States—the Protestant Episcopal Church in the State of New York. This collective church was a diocese, embracing many congregations. Such a diocese or church is the single *city* of London.

As to the title "Angel," the lexicons define it to mean "a messenger"—nearly, if not quite, synonymous with Apostle; "a person by whom news is conveyed"—nearly synonymous with Evangelist.—This last is a compound word, *ev*-Angel, i. e., messenger of good tidings. All these terms were sometimes interchangeably used. It has been judiciously remarked, too, that, at the late date of the

Epistle to the Ephesian church, the term Apostle had gradually fallen into disuse, as applied to the chief ministry of the Church, while the term Bishop was still retained by the second order of Elders or Presbyters.* The term Bishop, thus appropriated, signifies overseer of a congregation or single church.

On the cases of the remaining six Asiatic churches we need not insist. The one now examined, is conclusive of the point which was to be proved, that the Epistles were addressed to the successors of the Apostles—individual officers—the stars (see Rev. i. 20) in the several churches. If this is true of one, it is so of all; for the address is the same to each.

It might now be further shown, that others, such as Silvanus, Andronicus, and Junias, who, in their official capacity, are styled in scripture Apostles, succeeded to the apostolic office; but there is no need of thus heaping proof upon proof, for a point already clearly demonstrated.

* "The same persons were anciently called Bishops and Presbyters, and they whom we now call Bishops were then called Apostles: but, in process of time, the name of Apostles was appropriated to them who were Apostles in the strict sense; and the rest, who had formerly the name of Apostles, were styled Bishops. In this sense Epaphroditus is called the Apostle of the Philippians; Titus was the Apostle of the Cretians; and Timothy of Asia." Theodoretus in 1 Tim. iii.

We may here notice an objection to these views, the extravagance and weakness of which would render it utterly unworthy of notice, if it were not so confidently and often urged by the advocates for presbyterian ordination. It is, that the Apostles had no right or authority, as such, to transmit their office to others—that the call to the apostleship must proceed personally, in every instance, from Christ, and in no other way could be conveyed. As an inevitable consequence of such a position, the apostleship of Matthias is denied. It is said that he was not ordained; that the act by which he was made Apostle was wholly unauthorized and is to be ascribed to the rash zeal of St. Peter. Now such a statement, we hesitate not to say, is a positive and direct impeachment of the truth of holy scripture. Let us see—was not Matthias an Apostle? It may safely be admitted that there was no laying on of hands, in his case, or formal ordination, as we commonly understand this word; but then the question of his apostleship was no more involved in this circumstance than was that of the eleven or of St. Paul. There is no evidence that they were set apart to their office by the laying on of

hands. And yet when St. Paul ordained Timothy, it was "by the laying on of *his* hands." If it be said that the eleven and St. Paul being called and set apart by the Lord himself, ordination was unnecessary; we do not see the force of such reasoning, for why should the act be *unnecessary*, in the one case, when Christ set apart men to the ministerial office, and *necessary* in the other when Apostles set them apart? Was there any thing essential or absolute in the very nature of this act—or was it an ordinance subsequently adopted by the Apostles; and, by them, made a *rule* of the church? Doubtless both reason and scripture incline us to take the latter view. Ordination or the laying on of hands is now necessary (relatively, not absolutely) because the practice and law of inspired Apostles have made it so. When, therefore, before this point had been ruled and settled, the Apostles chose Matthias to be one of their number, they might invest him with his office, in such mode, form, and manner as they deemed expedient. There is no intimation in holy scripture that specific directions had been given then, in relation to this matter, by the great Head of the Church. The point of ordination, then, touches not the merits of the ques-

tion of Matthias' apostleship. We turn to Acts i. 15. Peter proposed that, agreeably to the prophecy, in the book of Psalms, (Acts i. 20,) one should be chosen out of the whole number of disciples to fill the place of Judas. "And his bishoprick let another take"—says the prophecy. The disciples *all* agree to the proposition. They cast their votes for two; and then, by common consent, refer the matter to God. They pray, "Thou, Lord, which knowest the hearts of all men, show whether of these two *thou* hast chosen." The lot falls on Matthias, and "he is numbered with the eleven *Apostles*." He takes the office of Judas. Now, if Judas was an Apostle, it is demonstrable that Matthias was one. These facts must of course, be admitted. But, it is affirmed—"the whole transaction was unauthorized." "It was one of Peter's acts of rash zeal." A dangerous mode this of interpreting scripture. Peter proposed the measure, indeed, but all the disciples consented and took a part in it. They cast their votes and they prayed. Were they all in error—the whole infant Church, in the very first step it took? Was their solemn *prayer* to God unheard and unanswered? Let it be remembered, too, that the

writer of the book of Acts was inspired, and he narrates all these circumstances as *facts*. Will the objector persuade us that they were *delusions*? On this principle we might set aside, and charge to the score of Peter's rash zeal, any other statements of the Bible!

But there is another difficulty. The second chapter of Acts tells us that the Apostles were "*all with one accord in one place,*" waiting for the descent of the Holy Ghost. Was not Matthias, who had been "numbered with the eleven apostles," among them? did not the Holy Ghost rest on *him*, as on the others, endowing him with the gift of tongues? If not, then the second chapter also is false in saying that they were *all* present on that occasion. Now we claim, that the act by which Matthias was elevated to the apostleship, so far from being unauthorized, and the offspring of Peter's individual zeal, was openly ratified and sealed by the approbation of the Holy Spirit. Will the objector dare go thus far, and say that here, too, was an *error*? This would be the madness of impiety itself. Again, the 14th verse states, that Peter stood up, "*with the eleven;*" thus making *twelve*.—Once more, in the 6th chapter 2d verse,

we read, "then the *twelve* called the multitude of the disciples unto them." This was prior to the event of St. Paul's conversion and call to the apostleship, which are recorded in the 9th chapter. Moreover, St. Paul could not have been, as alledged, the twelfth Apostle, inasmuch as he was not qualified to be a witness with the eleven, as Matthias was. For, in chapter 1st, 21st verse, "Wherefore of these men, which have companied with us all the time that the Lord Jesus went in and out among us, must one be ordained."* Paul was not one of these.

By every rule, then, of fair interpretation, and by the explicit declaration of God's inspired word, Matthias was an Apostle; and St. Paul was the thirteenth.

In proof, then, that the apostolic office was perpetual and transmissable, we have shown conclusively, that the Apostles held and exercised the right of creating other apostles, as in the case of Matthias; that the number was not restricted to *twelve*; but might be increased according to the wants and growth of the Church.

To deny the apostleship of Matthias, the objector must blot out the first and

* Genesthai,

second chapter of Acts, or what is worse, he must withhold assent from the facts therein stated—facts written by the inspiration of the Holy Spirit. 1. *All* the disciples united in the act. 2. All prayed to God that *he* would make the choice. 3. Matthias was chosen to “the ministry and apostleship” from which Judas fell. 4. He was numbered *with* the eleven Apostles. 5. He was present and received the Holy Ghost on the day of pentecost. 6. There were *twelve* Apostles before the conversion and call of St. Paul. 7. The *inspired* historian narrates these things as facts done by and under the illumination of God.

We conclude, therefore, that the Apostolic office, in its ordinary and permanent functions, which were alike necessary to the existence of the Church in after ages as in the first, was designed to be and was perpetual or transmissory.

For we have seen that it was given to, and exercised by many beside the original twelve, (add Paul,) or thirteen; that it was, in fact, transmitted or handed down. We have seen, also, that they were vested exclusively with the ordaining and the ruling power of the Church—functions of the office, which, so long as the Church shall last, will be essential.

We shall see, in another branch of this inquiry, that neither of these last named powers were exercised by, or belonged to, the office of Presbyters or Deacons ; and, therefore, that their respective commissions did not embrace these superior powers.



ON THE OFFICE OF ELDER OR PRESBYTER
IN THE APOSTOLIC CHURCH.

SECTION FIFTH.

1. Nothing certain can be known from the mere term Elder or Presbyter.

The origin of the word, as a title of office, whether in church or state, is found in the practice of most ancient nations, viz : of selecting the aged, on account of their experience, as well as on account of that reverence with which they were regarded in primitive times, for stations of great trust. The Hebrews, at a very early period, had their Elders in the state. They were taken from their respective families or tribes, over which they had (by a sort of natural right) exercised su-

preme authority, formed a body for the government of the nation. When Moses delivered the divine command to the king of Egypt, he was directed by God to take with him the "Elders of Israel," as the representatives of the nation. The Greeks, also, as far back as the age of Lycurgus, had their council of twenty-eight aged men or presbyters. To the distinguished honor of becoming a member of this august assembly, none could attain, who was not of the age of sixty years. And in the *Illiad** of Homer, the first priest of whom we read is the aged Chryses. The same principle, or rather sentiment, obtained anciently among the Romans. Hence the term applied to the chief council of the republic was Senate or presbytery, i. e., assembly of aged men. There is satisfactory proof, however, that this custom was confined to the very early ages of these nations. For among the Romans, at a subsequent period, one might be admitted to the Senate at the age of thirty. In process of time the terms of Elder, Senator, and Presbyter, came to signify, generally, a Ruler, in church or state. The word Elder, therefore, is of a most generic or vague

* See, also, *Il. lib. 3, l. 146, 152*.

signification, and nothing can be inferred with certainty from it, as to the grade of office to which, in the apostolic church, it was specifically applied. The generic character of the word will be seen from the following definition: "*Presbus, or Presbeus:*" old; an old man; a minister of state; of the Church: a Senator; an ambassador. Thence *Presbuteroi*, men older, or *Elders*; and hence *Presbyters* in the christian church. From Lat: *Presbyter* is the old French *Prestre*, whence *Priest*."* Thus the words *Elder* and *Priest* are more nearly allied than many are disposed to allow.

II. Our first inquiry is naturally as to the commission of the Elders. And here we are met, by the advocates for parity, with the assertion, that the *one* commission, given by Christ to the eleven, was the same that was given to the Elders.† Can proof for this assertion be adduced—such as we have advanced in the preceding pages—to show that that commission was given to Timothy and others—1. because the title, *Apostle*, in its official sense, was attributed to them—2. because the highest functions of the ministerial

* See Valpy's Greek deriv.

† See Drs. Dwight, Miller, and others.

office were exercised by them. Can this be shown of any Elder? We here remark, that nothing certain can be grounded on the single insolated text, 1 Pet. v. 1, 3, where Peter styles himself an Elder. For, we may reason from the greater to the less, but not from the less to the greater. Now, it is not questioned, that whatever was implied by the term Elder, the term Apostle meant as much, if not more. Therefore, if Peter was an Apostle, a fortiori, he was an Elder. But reverse this argument. Peter, being an Apostle, calls himself an Elder; therefore every Elder was an Apostle. This is a pure sophism:* for while every one admits that the premise in the first argument, viz: Apostle, is equal to the highest rank in the ministry, this is disputed in reference to the premise of the second argument, viz: Elder. This is the very thing to be proved, and consequently the premise in the second proposition assumes the point in dispute. While this text, there-

* "The simple and plain truth of the case is this: The Apostles were all *Presbyters* or *Elders*. This, and this *only*, was their proper ecclesiastical office. Accordingly the Apostle Peter speaks thus—"The Elders which are among you I exhort, who am also an *Elder*, and a witness of the sufferings of CHRIST, and also a partaker of the glory that shall be revealed." Such was Peter, if he himself understood his office—an Elder." See review of Episcopacy tested, &c. by Bishop H. U. Onderdonk, in the Biblical Repertory.

fore, may be considered proof that Peter was an Elder, it is no evidence that Elders were Apostles, or held the commission of the Apostles, or exercised a ministerial power equal to others. On this side of the question it can prove nothing.*

If it cannot be shown that elders held the *office*, or bore the *title*, of Apostles, it will follow that the commission of Christ to the eleven was not applicable to them. As to the commission from Christ to the seventy disciples, we have before demonstrated that to have expired by its own limitations. It was never renewed by Christ, after his resurrection, as was that which he gave first to his twelve Apostles. Hence we are compelled to look elsewhere for the origin of the office of Elder in the apostolic church.

The facts appear to be these. The twelve were either resident at Jerusalem, (from that city must they begin to preach the gospel,) or travelling through the countries of Asia Minor, Syria, and Italy, *establishing* churches.—Every thing was as yet, of course, in an incipient and half-formed state. All power, and the sole

* As to names, the Apostle Paul calls himself a *Deacon* (Col. i. 23, 25,) would you therefore say that every Deacon was an Apostle?

unaided ministry, were in the hands into which the Lord had solemnly and formally placed them. But the Apostles were not, and could not be, at that stage of affairs, *settled* Pastors. Such Pastors, however, were absolutely essential to the preservation of the Church. Accordingly, "they ordain them (for themselves) Elders in every church." Before this act of ordination, Elders are once mentioned as connected with the church at Jerusalem. Acts xi. 30. A difference of opinion exists, as to whether the word is there used in the same sense in which it was afterwards established, viz. to mean a settled order of ministers in the christian church. But, however that point may be determined, it affects not our general statement; that, as occasion arose, the Apostles ordained Elders as their aids. Of their origin this is the brief and only account that the scriptures afford us.

III. At the ordination above referred to, we are not told that any formal commission or charge was delivered by the Ordainers. But notwithstanding this fact, all will agree, that the nature and powers of their office must, at the time, have been distinctly understood. *We*, however, are left to gather this information from other

and ample sources ; that is to say, from the full descriptions of their office given in other parts of the New Testament, as well as the accounts of the manner in which they exercised that office—the ministerial functions which they performed. That they preached, “labored in word and doctrine”—is explicitly asserted in several places. That they “ruled” and “took the oversight” of the particular flock or congregation, where *their Apostles had placed them*, is with equal clearness asserted. And, as to administering the ordinances of baptism, and the Lord’s supper, that must have arisen from the very necessity of the case. For, from many of the churches the Apostles were absent during considerable periods.

On these points there is a general agreement. Much has been written to prove that Elders had the rule and oversight of the churches ; long and labored arguments (see Dwight’s theology, vol. IV. p. 228,) have been brought to fortify and sustain this position. But with us this is needless. It is granted already in the sense of ruling a particular congregation or “flock.” But this power was not absolute. It was held subject to the control and final decision of the Apostles, in ev-

ery case where it was exercised. As in the Church at the present time, so then the Presbyter could not excommunicate a member without the sanction of the Apostle, to whom he was himself subject. Witness the case of excommunication of the incestuous person from the Corinthian church by St. Paul. "For I, verily, as absent in the body, but present in spirit, have judged already as though I were present, concerning him that hath done this deed." 1 Cor. v. 3.

Thus, then, while it is admitted that Elders possessed the power of ruling a congregation, it is not admitted that the power was supreme, absolute, or final ; such power was given by Christ to the Apostles *only*—"Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain they are retained." 1. Now the proper question as tending to throw light on the nature of their office, and the extent of their commission, is, did the Elders exercise a *supreme* rule over any portion of the Church at large, and over other ministers ? Were they a court of final appeal—"Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained"—i. e. the power of excom-

munication? Could they "receive an accusation (as Timothy was empowered to do by his commission) against an Elder"? Was it their duty to inspect the conduct of Elders, and assign a double honor to those who "ruled well"? This would be a clear absurdity, making every Elder an official superior to every other Elder! Was it their prerogative to "see that the Deacons used their office well," as it was Timothy's? Obviously, this supreme government of the ministers and churches, did not belong to them. There is not a shadow of evidence, or the fragment of a fact, on which to erect an argument in favor of such a claim for Elders. The line of demarcation between Timothy, Titus, and all the Apostles, in this particular, and the Elders, is as broad as it possibly can be. He that runneth may read. 2. The second important question at issue is, was their commission like the Apostles', self-perpetuating? Was the order self-existent? In other words, had they the right to ordain ministers?

In the first place, we nowhere, in any description of their office, read that they had such a right. In all the charges delivered, either directly to them or through others, such as Timothy (1st iii. and iv.) or

Titus, (i. 6-9,) not a word of direction or caution is given as to exercising the function of ordaining ministers. Timothy is warned to "lay hands suddenly on no man." Titus is reminded that he was left in Crete to "ordain Elders in every city." But not so the Elders. They are to *be* ordained ; not to ordain. So far, then, as their office is developed in scripture, the presumption is strong that they did not possess this power. At all events, there is the total absence of all proof, express or implied, direct or indirect, in the description of their office, and the exhortations delivered to them, that they were vested with the ordaining power.

Let us now inquire what may be inferred, in this question, from the accounts we have in scripture, of *the actual exercise of their office*. Did Elders ever ordain ? It is said, "the ordination of Timothy is attributed to the whole body of Presbyters or Elders, who united in his ordination." Whatever opinions may be entertained on this subject, it certainly is not the *fact*, that Timothy's ordination "*is attributed*" to the Elders. In one place (II. Tim. i. 6,) it is expressly ascribed to St. Paul, "by the laying on of his hands ;" and in the other, it is as clearly imputed to prophecy—"by

prophecy"—let this be explained or understood as it may. Many eminent commentators suppose it to refer to Paul himself, who, when he ordained Timothy, was enabled to prophecy concerning him. A spirit of prophecy may have directed Paul in the selection of Timothy for the apostolic office.* Now, if this were so, it is strictly correct to say he was ordained by prophecy, i. e. by the inspired and prophetic Paul. However, we are not required, by our general argument on the text, to explain this phrase. But we may remark, by the way, that the view which we have taken of it, is agreeable to a sound rule of interpretation, i. e. when there are two passages of scripture on the same subject, one doubtful and the other obvious and certain, we are so to explain the former that it shall agree with the latter. All that is said of the presbytery, on this occasion, is that they united not as the efficient cause of the ordination, but as agreeing or consenting thereto. "*By prophecy, with the laying on of hands of the Presbytery.*" How then can it be truly affirmed that the act is *attributed* to the Elders? On the mind of the candid rea-

*1. Tim. i. 18, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."

der this point need not be urged. If, indeed, the text had read, as it is sometimes erroneously quoted, "*By prophecy and the laying on of the hands of the presbytery,*" then truly there would have been room for argument; and it would have been difficult indeed to reconcile this with the positive declaration, that Timothy was ordained *by* Paul. But no such difficulty exists, for no such text is found in scripture. And will the reader (who may not be familiar with this subject) believe it, when we say, that, by the advocates for presbyterian ordination, this is regarded as the strong case—the sufficient warrant from the word of God, for Elders to ordain? One other case is alledged, of Presbyterian ordination, (Acts xiii. 1, 2, 3,) upon which it would be a misspending of time, and a trifling with the reason of men, to dwell. For the parties concerned in the transaction are named, "Barnabas, Simeon, Lucius, Manæn, and Saul." Were any of these Elders? This point has never been, and never *can* be determined. And until it is—until we are assured beyond a doubt—that they were Elders, what has the case to do with Presbyterian ordination? Plainly nothing. It might be adduced, with equal propriety,

that is, with no propriety at all, in support of any other kind of ordination. The transaction, however, it is certain, was not an ordination of any kind.*

Did Elders ever ordain? There is no evidence in scripture, either express or implied, that they did. But had they not a *right* to ordain? This question has been answered. We read nothing of such right; no allusion to it, not even the remotest hint, in all that is said of them by St. Paul in his epistles to Timothy, or Titus, or by St. Peter in his epistle. The assertion is sometimes broadly made, "all ministers of the gospel bear the apostolic commission!" Did the Deacons bear it when they were set apart as *assistants* of the Apostles? Did the Elders to whom Timothy gave "double honor" and ruled, and tried, (when accused) and ordained, bear it? Did the Elders whom Titus "ordained in every city of Crete," and whose conduct he was commanded to inspect, bear it? Did the Elders whom Paul and Barnabas ordained in every church in Lystra, Iconium and Antioch,† bear it? If they bore it, what right had Timothy, or Titus, or Paul himself thus to govern

* See the controversy between Bishop H. U. Onderdonk and Dr. Barnes.

† See Acts, XIV. 21—23.

and *judicially* inspect and discipline his equals under Christ, their one master? Could Paul have exercised, or have invested Timothy with such a power over James, or Peter, or John, or any Apostle? Surely not. The Elders, then, were not *equal* to Apostles; and therefore, did *not* bear this commission.

And here is concluded our remarks on the office of Elder or Presbyter in the apostolic church. If they have been brief, this only shows how easily the subject is disposed of by the broad and clear light of Holy scripture.



THE DIRECT ARGUMENT FOR EPISCOPACY.

SECTION SIXTH.

What may be called the data of the question of Episcopacy, having been discussed in the foregoing remarks, we are now prepared to enter into a direct examination of the question itself. Little remains for us to do but to bring together the materials, (abundant and scriptural,) and show the force of the arguments which

the *facts* of the case furnish to every candid and inquiring mind.

First, in regard to the word Episcopacy. It is derived, as all know, from the Greek *Episcopos*, an overseer or superintendent. In the present instance the rule applies—*usus norma loquendi*—and no argument can be raised on the mere word, either for or against Episcopacy. The word Bishop signifies, merely, as we have said, an overseer, and in this natural sense is it used in scripture; not to denote the grade in the ministerial office, but as applicable to all or any grade. Deacons, Elders, and Apostles, were overseers—each in his own sphere. And it is even true that the word in the New Testament is generally applied to Elders. It is mere puerility to dwell on these terms, as though they were essential elements in the question about the grades of the ministerial office. It is granted, nay it is urged upon the recollection of our opponents, that the grade of ministry which we now designate by the term Bishop, is known in the New Testament by the term Apostle; and the grade which we call Presbyter or Elder, is often styled, in the New Testament, Bishop. We would wish to be distinctly understood, then, in

the scriptural argument, to adopt this transposition of the terms. If the cause for this be asked, we can only reply, "custom is the law of language." The name Apostle, from the peculiar reverence attached to it, (the first Apostles being inspired,) seems to have been dropt,* at an early period, and the term Bishop taken in its place; while the term Presbyter was alone retained by the second order of ministers.

I. The argument for Episcopacy, by which we mean the three-fold ministry, 1. Bishops, (successors to Apostles), 2. Presbyters or Elders, and 3. Deacons, is as follows—resting, of course, upon the premises already established from the scriptures:

a.) The apostolic ministry had its origin in Christ personally. Their institution and commission, as we have proved, were *direct* from him, and were designed to continue "always, even unto the end of the world." But, inasmuch as the Divine Founder of that ministry withdrew his *visible* presence from The Church on earth, that ministry, if it continue always as it was designed to do, must perpetuate themselves.

* See page 84, note.

b.) The Elders had their origin from the Apostles. "They ordained them Elders in every church." So now must the successors of the Apostles, or Chief Pastors, ordain Elders; but Elders cannot ordain other Elders. The act is utterly without warrant of scripture, and contrary to the *law of Christ*.

c.) The same is true in respect to Deacons. The three orders, then, distinct in their origins and commissions, can never be merged into one another.

II. Again, the argument for Episcopacy stands thus:

a.) It has been proved that the Apostles possessed the right to ordain and send others in the ministry: 1. from the terms of their commission; 2. from the nature of the objects contemplated by their commission; 3. from the *facts* of scripture—that they did actually exercise this right in ordaining seven Deacons; in ordaining Presbyters in every church; in ordaining Timothy, Titus, Barnabas, and others, to an office possessing co-ordinate ministerial powers with themselves, and superior to the Presbyters, whom Timothy and Titus, in the exercise of their *individual, official* rights,

ordained and ruled, and whom Barnabas ordained.

b.) It has been shown that Elders had the power, indeed, to "rule" and "take the oversight"; but of what? Other Elders or many churches? No—but of "the flock," where the Holy Ghost, by the Apostles, had respectively placed them: and even this right was exercised subject to the supervision and final decision of the Apostles. Not a particle of evidence exists to show that they possessed the *right* to ordain; or that that function was, *in a single instance*, exercised by them.

c.) It appears from the sacred text, that Deacons were ordained as the assistants of the Apostles: that they were afterwards mentioned in the epistles to Timothy and the Philippians as distinct from the laity, and coupled with the Bishops or Presbyters; that they baptized, (as Philip,) and occasionally preached, (as Stephen); and were, therefore, an order of ministers.

How shall this argument be evaded? By severing the first link in the golden chain, and declaring "The office of Apostles is acknowledged, on all hands, long since to have terminated." (See Dwight's Theol., vol. IV., p. 223.) Thus the

commission given to the eleven has become extinct. The promise, too, that Christ would be with *them* to the end of the world, has failed : and the difficult problem is presented, of tracing any existing ministry up to Christ himself, and showing divine authority for The Church. Next, by severing the last link, and slurring the facts that Philip baptized and Stephen preached ; and, confining the attention to only one of the duties of Deacons—the oversight of the poor—deny that they were a ministerial order : and thus the Elders are left alone—a link in a broken chain—with nothing to depend on ; no clear and personal connection in their ministerial office with Christ—no ministry existing in The Church, “Sent, even as he was sent by the Father.” This is the system of parity. And could there be a more striking definition of schism?—the breaking of that divine chain, and casting off the ark of God from those safe moorings where the Lord had placed it—bearing it in hands unauthorized, hither and thither, till, in the strifes of sectarian dissensions, it is made a wreck.

Suppose that the Elders of the churches in Asia had renounced the apostolic

authority of Paul and Barnabas, and drawn off their flocks from the unity of the apostolic church, and refused a hearing to Paul and Barnabas, when they made their visitation to the churches, “confirming the souls of the disciples, and exhorting them to continue in the faith ;” * suppose that the Elders of Ephesus had taken upon themselves, to ordain other Elders, and to rule themselves, renouncing the authority, and protesting against the interference of Timothy ; suppose that the Elders of Crete had followed on in this march of liberty and equality, and ejected from their Island the apostolic ‘Titus : this would have been *parity* in those days : and will any one say it would not have been schism ? We prove Episcopacy, then, simply by the commission of Christ to the eleven—a proof of the most legitimate and valid nature—coupled with a few plain and indisputable facts of scripture, illustrating that commission, and showing the manner in which it was exercised.

Let us now notice one or two of the main objections drawn from scripture against the doctrine we have advanced. It is urged, “In all the addresses of their

*See Acts, xiv. 22.

several letters, by the Apostles, to the churches, *there is not*, except in that just mentioned, a *single allusion to Bishops*, as a peculiar order of men." This is, indeed, so. And why? Because the writers of the epistles themselves were the true overseers or Bishops of the churches which they addressed, both clergy and people. These epistles are official charges on doctrine and discipline—sometimes giving minute directions, in specific cases, in the authoritative language of an official superior. Were not Paul and Peter and James ministers of Christ? We hear much said against Episcopacy as a system that *un-churches* other denominations; but lo! here the Apostles themselves are *un-churched*, and not reckoned among the permanently commissioned ministers of the Church. If a Bishop of the church in America, should address a charge to the Presbyters (or parish-bishops) and Deacons of his diocese, would he recognize in his epistle more than *two* orders? Would he be likely to speak of Bishops proper in it; either, 1., of Bishops of other dioceses, over which he had no official control or oversight, or, 2., of himself—a charge to himself! Precisely parallel is the case before us. The Apostles are

the Bishops, (though not known by that particular title,) and the parties addressed are the remaining *two* orders—Elders (or Bishops) and Deacons. After *un-churching* the apostolic authors of the epistles, it is, verily, an easy task to prove that there are no Bishops, in the Episcopal sense, in the Church.

Again, referring to Phil. 1., “Paul and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with the Bishops and Deacons,” it is objected, “had the epistle been addressed to *Bishops, Elders, and Deacons*, it would have been thought, by an advocate for prelatical episcopacy, absolutely decisive in favor of three orders of ecclesiastical officers.” To this representation of what would have been our opinions, we must take exception. For had the text read as supposed, we should then have considered it as proof of the existence of *four* orders. The truth is, we read the epistles just as the advocates for parity read them ; but, like them, we dare not *un-church* their authors—the Apostles, the chief ministers of the Church, to whom the keys of Christ’s kingdom on earth were entrusted, and whose commission was as perpetual as the world. If,

then, we regard the Apostles and their coadjutors, such as Timothy and others, as commissioned ministers of the Church, this very text, quoted above as conclusive proof for parity, becomes an irrefragable argument for Episcopacy, to wit: There are mentioned, 1. the saints or lay-members, 2. Elders, (Bishops,) 3. Deacons—now, adding the authors of the official charge, who held the supreme government of the church at Philippi, Paul *and* Timothy, acting in a co-ordinate capacity, and we have three orders. On this single text, with the commission for our guide, which we have seen is an *ever-enduring* and *perpetual* commission, we might rest the cause of Episcopacy.

To argue the cause of parity with any effect, (if that were possible,) they are bound to show, that Apostles and Elders were but *one* order—possessing co-ordinate ministerial rights; to show that Timothy did not in Ephesus, or Titus in Crete, or Paul and Barnabas in Antioch, or all the Apostles at Jerusalem, ordain Elders and Deacons—but that Elders ordained other Elders; to show that Timothy did not rule Elders in Ephesus, and Titus in Crete, (and elsewhere other Apostles,)—but that the Elders, in the “presbyteries”

and "synods" assembled, ruled themselves and their own churches ; that as soon as any Apostles, for instance Peter or Paul, established new churches, instead of retaining the chief discipline in their hands, or committing it to Timothy or others, by apostolic ordination, they left the churches, under the charge of the Elders or Presbyters, to take care of themselves.

But how shall all this be brought about ? If the Apostles are declared a temporary order, what becomes of their commission and its strong expressions of perpetuity, and the divine promise connected therewith, of Christ's presence with the Apostles, *as such*, to the world's end ? Is not the renouncing of this sacred instrument, an abandonment, in effect, of the ministry and of the Church ? Is it enough to say, "the office of Apostles is acknowledged, on all hands, long since, to have terminated" ?

Again, if the Apostles are merged into the Elders, it must be done in one of two ways only, viz : either by elevating the Elders to a level with them, or by bringing them down to a footing with the Elders. But here many difficulties present themselves, both in the theory and in the facts. The latter expedient of bringing

down the Apostles, mutilates their commission and office; supposes that they transmitted, not *the* commission which they received from Christ and bore, but an altered, an inferior one only—suffering their own to perish. And the former expedient of elevating the Elders to a level with themselves, (as also the other of bringing down the Apostles,) is at war with *all* the facts of the case, which show the Apostles to have been the superiors. Witness their epistles, their acts of discipline, their power of ordaining, their distinction from, and official superiority (in the council at Jerusalem*) to the Elders. “The Apostles and Elders came together for to consider of this matter;” “it pleased the Apostles and Elders, with the whole church;” “they wrote letters after this manner: The Apostles and Elders and Brethren, &c.” So well aware of this fact are many of our dissenting brethren, that they are as far as any advocate of Episcopacy, from making the attempt to confound these two orders. Therefore, they pronounce them, in a word, a temporary order, and, with that fatal sentence, goes the ministerial commission, and the important, single link, which connects the

* Acts, xv.

ministry to Christ, is severed ! Can this be done, without *unchurching* the whole Church ? Is it no schism to renounce the apostleship—or curtail it—or usurp it—or convert it into Eldership ? Shall a syllable be added to, or taken from that commission which Christ vouchsafed to protect and sustain forever ? It cannot be. It is the divine charter of the Church—her sacred constitution.

III. Various arguments, in the way of objections to the Episcopal scheme, have, however, been pressed into the service of parity.

1. If Episcopacy be true, it is objected that all other churches are false ; a conclusion against which christian charity and common sense alike protest. But this objection is not in reality, so appalling as would, at first sight of it, seem. For, in *what sense* are they false ? Not necessarily in doctrine—not in the true spirit of piety and zeal—not in the production of the fruit of living faith, good works—not in love of Christ and immortal souls—not in the spirit of prayer ; in a word, not false in respect to any thing involved in personal religion or private piety, but false in their associated capacity as a church ; invalid in their position in refer-

ence to the visible kingdom of the Redeemer on earth. Furthermore, the great majority of the dissenting body of christians are *unconsciously* in error: they need to be informed. The Church hath failed in no part of her duties and obligations so much as in this, the maintenance of unity in her communion. For fear of wounding the feelings of respected members of other denominations, and from a mistaken motive that the subject itself was a *mere* external, a subordinate matter, too many, whose duty it was to have proclaimed the truth from the very house-tops, have suppressed that truth, or maintained a reserved silence in regard to it. Let the objection have what weight it may, it is one of that nature which inquirers after truth, the pure truth of God, on this subject, will not and ought not to regard. For when the mind is engaged in search of absolute truth, the consequences that may flow from that truth, are no objections against it. Expediency, not truth, is concerned for consequences. But in the case under consideration, the objection does not *necessarily* involve the salvation of those who compose the body of non-episcopal associations. We say not *necessarily*, because we believe that

indirectly, and in part, the salvation of tens of thousands *is* involved. By reason of the divisions which are constantly going on, (as if by the operation of some fixed law,) by the confusion of creeds, the irregularity, or rather annihilation, of discipline, (for all is *voluntary*) by violent ruptures, which set all the individuals of a religious association loose from one another, like the disbanding of an army; in a wreck such as this, which has more than once occurred as the result of schism from the Church, thousands of individuals become wanderers from the fold of Christ, lose their interest in religion, their minds unsettled, their hearts alienated, till at last they settle down in sceptical indifference, if not positive unbelief. If many of these are parents, then, in just such proportion, the spiritual condition of the rising generation is also involved. The evils of schism are cumulative; no man can estimate the entire range of consequences. The false principles are laid down as truth by one generation, partially carried out by the next, and found, by experience, to be a badly working system, producing immense and uncontrollable evils; consummated, by a third, in one universal chaos of independent and adverse sects,

and endless changes of religious creeds, wherein, as in a labyrinth, the mind is utterly lost. Thus are souls lost all along in this sad line of dangerous experiments, till, in the final and general failure of the system, a whole generation of souls perish.

2. It is objected, that the doctrine of Episcopacy is an arrogant assumption of power, exclusive, tyrannical, a priestly domination; and many other like *mild* and *charitable* epithets, have been resorted to with the view of prejudicing the mind, and giving currency to otherwise weak objections.

To all this there is but one reply: our aim is truth—the divine will in regard to the Saviour's Church. Now, if Episcopacy be the doctrine of scripture, a positive and ever-abiding institution of Christ, in his commission for a ministry—if it be the will of God—here is the *end* of the matter. This answers all objections. As to Episcopacy being exclusive, all truth is, by its nature, exclusive. Christianity itself is exclusive. The doctrines of our blessed Redeemer are, by the objectors to the atonement and eternal punishment, regarded as exclusive.

THE APOSTOLIC SUCCESSION.



We have before proved, that the apostolic ministry was designed by its Divine Founder to be perpetual to the end of the world, and was, in fact, transmitted to Timothy, Titus, and others, even in the life-time of the original Apostles. Thus *the beginning* of this succession is taught us in holy scripture. But some satisfactory proof is demanded, that this succession has continued unbroken through all the ages of the Church, down to the present time. Now, this point may be established by the most indubitable evidences, such as may safely challenge the belief of every christian.

In the first place, if the apostolic ministry was set up by the Saviour in his Church, to manage its affairs in his name and by his authority, for all time, it follows that the institution is *divine*, and being divine, no human authority can supplant it; no change of time or fortune can

destroy it. If it is God's own work, He surely has both the will and the power to preserve it. And confidence in Him requires that we believe in the unbroken succession of His ministry, and the consequent preservation of His Church. Christ having sent forth his disciples to act as His ambassadors till the end of time, and having promised to be with them *always*; the succession is a subject for our christian *faith*. It is not possible to escape this reasoning, except by denying the fact, that Christ ever gave a perpetual commission. And this compels us to regard the ministry as an institution of human origin, which may have had one, or five hundred different sources; which may be started anew by any one to-day; and which, consequently, can have no specific authority, only such as men choose to give it from time to time. Such an institution may wholly perish. With persons who entertain such sentiments we shall not here enter into a discussion. Our concern is with those who believe, what the scripture so plainly teaches, that Christ did establish a Church and a ministry in the world. From this fact the argument for the succession is clear and unanswerable, viz. the apostolic ministry,

being *divine*, never can have perished; it has always had the protection of God.

Let us now suppose that it were required to show, that our present copies of the Bible are the pure unadulterated word of God. How can this be done? The question is not whether the Bible be the word of God; that is admitted; but whether our present Bibles are *pure*. Numerous comparisons of different manuscripts, careful and critical examinations, may help to this; but do these means *infallibly* insure accuracy? It cannot be said that they do. We must resort to the doctrine of divine protection. The Bible is confessedly the work of the Holy Spirit—the *inspired* word of God. This is and ever has been the belief of all christians.—That same spirit, therefore, who is the author, is also the preserver of the Bible. Thus it is with the ministry; once admit that Christ ordained and commissioned a ministry in His Church, and we cannot question the fact of its unbroken succession. Otherwise the authority which Christ once gave is lost; the office which he created has ceased to be. Now, no christian, with the record of the commission open before him in the Bible, can entertain such a sentiment.

The second proof for the succession is the well-known law and practice of the Church in all ages, in respect to consecrating Bishops. It was always a public act, done in the presence of a sufficient number of witnesses. In the earliest ages of which we have any account, it was the law of the Church, that three, or not less than two Bishops should be present, and take part in the consecration of a Bishop; besides these, there were necessarily many other official witnesses to the fact.

In confirmation of this, we may cite the *first* of the "apostolic canons," which enacts, that "A Bishop be ordained by two or three Bishops, a Priest by one Bishop, and so, likewise, a Deacon." Now, inasmuch as these canons are referred to by Athanasius, who was Bishop of Alexandria, A. D. 326, and by St. Basil, who was Bishop of Cæsarea, A. D. 340, under the title of "ancient ecclesiastical canons," we must place them somewhere in the second century, if not earlier. Moreover, the "Great Synod" of Nice, held, A. D. 325, in their thirteenth act, say, "The old canonical law shall be observed:" obviously meaning the apostolic canons. Other references to this ancient code occur in the enactments of this council.

The Synod held at Antioch, A. D. 341, also recognize, "the ancient canon which was in force in the age of our Fathers," which can mean only the apostolic canons. So, too, the Synod of Constantinople, in the case of Agapius and Bagadius, A. D. 394, appeal to "the apostolic canons," by that name. These apostolic canons, therefore, were *ancient*, even in the early part of the *fourth* century; and were held in universal esteem, both in the Eastern and Western churches*—their ecclesiastical legislation, as we have seen, being based upon them, and formally allowing their authority. Accordingly, the first and chief provision of the apostolic canons, respecting the consecration of Bishops, was adopted into *all* the churches. Nor was this sufficient: but it was strengthened by additional enactments in the various churches, even more strict than the original. Thus the Synod of Antioch ruled, that "no Bishop be ordained without a Synod, and the presence of the Metropolitan, who is to call all his fellow-bishops to the Metropolis by letter; and it is best that all meet; but, if this be not practicable, yet a majority at least ought to be present,

* The church of Rome adopted the greater part, though not all, of the ancient code.

or to give their consent by letter, and then let the ordination be performed with the presence or suffrage of the majority: but if they proceed contrary to the Decrees, let the ordination be of no force: but if some contradict, out of an affectation of dispute, let the majority of voices prevail." The Synod of Nice, also, enacted: "a Bishop ought to be constituted by all the Bishops that belong to the province; but if this be not practicable, by reason of urgent necessity, or the length of the way, *three must by all means* meet together, and when they have the consent of those who are absent, signified by letter, then let them perform the ordination." The African code enjoins, that, "Agreeably to the statutes of old, no number of Bishops presume to ordain another without the leave of the Metropolitan: *three* may do it with his leave." Again; "Not less than *three* Bishops ordain a Bishop."

Now we are to understand, that *three* ordainers were not necessary to render ordination *valid*, but only canonical. For there have been instances, under an apparent necessity, where *one* Bishop might consecrate another. Thus the Apostles. St. Paul ordained Clement; and St. John ordained Evodius and Igna-

tius. So, too, in after ages, Augustine* and Paulinus,† in Britain, respectively consecrated Bishops. Why, then, it will be asked, did the Church universally, from the apostolic times, enact that *three* Bishops should always be present, and take part in the consecration of a Bishop? The obvious answer is, that the *succession* might be preserved. For, if it should ever happen that one, or even two, of the consecrators was not a true Bishop, the third, being such, would make the consecration valid. So carefully has this point been guarded ; as though it were (what indeed it is) the very life of the Church visible on earth. That all the three consecrators, or even one of them, acting as they did in public, and with the official warrant of the particular Synod to which they belonged, were, in any case, impostors, surpasses the utmost bounds of credibility. Besides, this subject bears evident marks of a providential interference in behalf of the *divine* institution of the ministry. For this regulation, in regard to the *number* of consecrators, can claim no direct scripture for its support, but rests solely upon the ground of expediency or pru-

* Romish Arch-Bishop of Canterbury.

† Romish Arch-Bishop of York.

dence ; yet it has been religiously and most faithfully observed in every age of the Church. It was a point on which there seems to have been a universal agreement. May we not safely say, then, that this rule originally came from the Apostles, and has since been kept in the Church by the superintending care of a special Providence ? The facts certainly must wear that aspect to every reflecting mind. In short, the members of the true Church had always a deep and vital interest in the succession, and, consequently, guarded it with every possible precaution.—And why ? Because it was the very principle of their existence—the foundation upon which they rested. It is morally certain they *would* guard the succession : the only question is, *could* they so guard it ? Was it in their power to control it ? Undoubtedly it was. The parties interested in the preservation of the Church, were the sole actors and agents in the matter. Would they perpetrate a fraud against themselves, and to the certain ruin of their hopes and prospects ? Would they, who adhered to the Church because it *was* the Church, and had a valid ministry, falsify that ministry ? They would not do it. If done at all, it must be done by

enemies and aliens. But could the Church, in so important and public an act, be deceived and duped? A successful fraud cannot be supposed. The nature of the case renders it impossible. If the act was public, it must be known whether the consecrators were Bishops or not. If, on the contrary, the act was secret, that circumstance alone would render it suspected, and cause it to be immediately rejected.

How stands the case now? Is it within the limits of possibility, that a presbyter, in this country or any other, can obtain consecration to the Episcopate, except in the regular and lawful way? He cannot. And the same reasons, that render a successful fraud impossible *now*, have always existed in their full force. An attempt at fraud is a very different thing from a successful and safe deception. Attempts have been made, from time to time, to add human compositions to the inspired volume—such as the Apocraphy, or the spurious epistles of false Apostles—but they were known by contemporaries to be impositions, and were instantly exposed as such. And does the mere possibility of such an attempt being made, form a ground of objection to the genuineness of scripture? By no means.

Neither is the bare possibility of corrupting the succession, any proof that it has been corrupted. Until, therefore, positive evidence to the contrary is adduced, we may rest firmly in the belief that the succession could not have been corrupted by fraud, without the fact being known, and, when known, corrected.

The third and *direct* proof for the succession is derived from history. The argument, under this head, may be briefly stated thus: The recorded testimony of all history is in support of the fact of an unbroken succession. A list of names, in direct descent of office from St. Paul to Bishop White, of America, can be given. Let this, if possible, be invalidated. Until that is done, the proof must be admitted as valid, by every candid mind.

There exists no doubt as to the succession *in* the American church, nor as to the manner in which it was procured from England. And as to the succession in the church of England, we find that sustained by the concurrent voice of history. In vain do we search for any evidence of its having been corrupted or destroyed. It is true, indeed, that the enemies of that church, in two instances, and two only, ventured to call in question

the English succession, but with what little reason will be seen. The one is a case of mere slander, which has been amply and *honorably* retracted in the very quarter in which it was made, viz: the Romish church. The other is the result of egregious errors, or of intentional misrepresentation. The *first* is the case of Matthew Parker, in the reign of the "Protestant Elizabeth."

The ridiculous stories respecting this consecration, heard of for the first time *fifty* years after the event had taken place, originated with the Romanists, from no better motive than hostility to the protestant religion and government. And yet Dr. Lingard, the most eminent of the Roman Catholic historians, upon a fair and full investigation of the whole case, admits the consecration to have been validly performed. "I should not hesitate to pronounce in favor of this consecration," says this impartial writer, "if even all direct and positive evidence respecting it had perished. But there exists such evidence in abundance. That Parker was consecrated on the 17th December is asserted, 1st. by Camden, [I., 49,] 2d., by Godwin, [De Praes, p. 219,] 3d., by the Archbishop himself in his work, De An-

tiquitate Britannicæ Ecclesiæ, published in 1572, three years before his death; or if that book be denied to be his, in his diary, in which occurs the following entry in his own hand, '17th Dec., Ann., 1559, consecratus sum in Archiepiscopum Cantuariensem. Heu! Domine Deus, in quæ tempora servasti me!' [Strype's Parker, App. 15.] And 4th, by the Archiepiscopal Register, a record which details the whole proceeding, with the names of the Bishops, of their chaplains, and of the official witnesses. Now to this mass of evidence, direct and indirect, what does your correspondent oppose? That Harding and Stapleton, and the more ancient Catholic controvertists, denied that Parker was a Bishop. That is, indeed true: but I always understood that their objections (which is certainly the case with respect to the two passages quoted in your last number) referred to validity, [i. e., according to the *Romish form*,] not to the fact of his consecration; and if Dr. Milner has chanced to assert the contrary, I fear that he wrote it hastily and without consideration. I am not aware of any open denial of the facts, till about fifty years afterward, when the tale of the foolery *supposed* to have been played at the

Nag's Head was published. In refutation of that story, protestant writers appealed to the Register; their opponents disputed its authority; and the consequence was, that, in 1614, Arch-bishop Abbot invited Colleton, the arch-priest, with two or three other [Roman] Catholic missionaries, to Lambeth, and submitted the Register to their inspection, in the presence of six of his own episcopal colleagues. The details may be seen in Dodds, II., 277, or in Godwin, p. 219.—Your correspondent assures us that the Register contains 'so many inaccuracies and points at variance with the history of the times, as manifestly prove it a forgery.' Were it so, there still remains sufficient evidence of the fact. But what induces him to make this assertion? Has he examined into all the circumstances of the case? Or does he only take for granted the validity of the several objections which are founded on misconception or ignorance; that the Register agrees in every particular with what he knew of the history of the times; and there exists not the semblance of a reason for pronouncing it a forgery."*

* See Dr. Lingard's reply to the correspondent of the "Birmingham Catholic Magazine," in defence of his famous note H. affixed to his History of England.

This decided and full expression of opinion, coming, as it does, from a Roman Catholic, who has sifted this whole controversy, and who, moreover, had access to every species of evidence and information bearing on the matter, ought to be considered conclusive.*

The case serves to show us how impossible it was to impugn the validity, or even to cast a shade of suspicion upon an act done in so public and formal a manner as the consecration of a Bishop. If the consecration were fraudulent, nothing would be easier than to expose it.—Individuals, who would feel it both their interest and duty to do this, never were wanting. If, on the other hand, it were true, no ingenuity of slander or misrepresentation could, for a moment, destroy its credit.

Secondly. 'The assertion, which is sometimes made by the opponents of episcopacy, that St. Aidan, a *Presbyter* of the monastery of St. Columba, in the Island of Hii, in Scotland, in the seventh century, was sent by the Abbott and other *Presbyters* of the monastery, to ordain Bishops in England, is so gross a misrepresentation of Bede as hardly to deserve

* See Appendix.

a formal refutation. This assertion, to be of any value, for the purpose for which it is made, takes for granted a fact, which not only cannot be proved, but is directly opposed to the testimony of Bede, viz: that there were no Bishops in the monastery. Bede, in his description of the monastery of St. Columba, in the Island of *Iona*, (or Hii, I, or I-calm-kill,) one of the larger of the Hebrides or Western Isles, particularly notices and comments on the peculiar feature of the institution, i. e. that the Bishops, reserving the appropriate functions of their episcopal office, yet submitted themselves, in all other things, to the Abbott and the rules of the monastery. "Let no one," says he "wonder at this, for it is even so: from Aidan down to the present day, all the prelates (antistites) of that place, so exercise the episcopal office, that while the Abbott governs the monastery, (whom they, with the advice of the brethren, choose,) all the *Presbyters*, *Deacons*, singers and readers, and other grades of ecclesiastics, with the *Bishop* himself, obey, in all things, the monastic rules."* It is incredible that

* Neque aliquis miretur—enim revera ita est—Ab Aidano omnes loci ipsius antistes usque hodie sic episcopale exercent officium, ut regente monasterium Abbate, quem ipsi cum concilio fratrum elegerint, omnes presbyteri, diaconi, cantores.

when Oswald, king of Northumbria, only forty-eight years after Augustine's arrival in England, and the establishment of episcopacy by him, (which also previously existed in the ancient church,) requested Bishops from Scotland, that this very Monastery of Iona or Hii, &c. should have sent Aidan with only *Presbyterian* ordination, when there were always, according to Bede's testimony, Bishops (and their superiority expressly recognized) in the monastery. "*They so exercised the episcopal office,*" says the venerable historian, "that they still submitted to the rules of the institution."

It is believed by some, that the succession in the English church is necessarily traced through the church of Rome. But this is an entire mistake, which a more intimate knowledge of history would have corrected. For, in A. D. 596, when Augustine, a Bishop and missionary from Rome, under the auspices of Gregory the Great, arrived in Britain, he found a christian church already planted there, with its Bishops and other clergy. The Roman Catholic historian, Lingard, speaking of Augustine, says: "he acted with a vigor

lectores, cœterique gradus ecclesiastici, monachicam per omnia cum ipso episcopo regulam servant. Bed. vit. Cuth. c. xv. 1.

proportionate to the confidence which Gregory had reposed in his zeal, and by the influence of Ethelbert, prevailed on some of the British prelates to meet him near the confines of their country. From morning to night he labored to effect an accommodation. His exhortations, entreaties, and menaces, were ineffectual; but a miracle *is said* to have subdued their obstinacy, and a promise was extorted, that they would renew the conference on a future day. The promise was observed; but not until they had consulted a neighboring hermit, famed for sanctity and wisdom. His answer betrays their secret apprehensions, and shows that the *independence of their church* was the chief object of their solicitude. He advised them to watch jealously the conduct of the missionary: if he rose to meet them, they might consider him as a man of a meek and unassuming temper, and securely listen to his demands: but, if he kept his seat, they should condemn him of pride, and return the insult with equal pride. On the appointed day, seven Bishops, accompanied by Dinoth, Abbott of Bangor, repaired to the conference. Augustine had arrived before them: he did not rise at their approach, and the advice of the hermit

was religiously obeyed. To facilitate their compliance, the missionary had reduced his demands to three: that they should observe the orthodox computation of Easter; should conform to the Roman rite, in the administration of baptism; and join with him in preaching the gospel to the Saxons. Each request was refused, and his *metropolitan authority* contemptuously rejected."

Now this difference in the observance of the time of Easter,* on which the

* The modes of computing the time of the Easter festival, have been various in the christian church. The churches of Asia kept their Easter upon the same day on which the Jews celebrated their Passover. Hence they were called *Quartodecimans*, or such as kept Easter upon the fourteenth day after the appearance of the moon, which followed the vernal equinox in each year. This epoch being variable, might bring Easter upon any day of the week. The Western and other Churches did not follow this custom, but observed their Easter on the *Sunday* following the Jewish passover. This discrepancy, the council of Nice endeavored to reconcile, by establishing the latter of the two methods above mentioned. The Alexandrian cycle of years, however, was different from that employed by the Roman church; hence, there still remained a great diversity in the time of observing Easter between the churches of the East and the West. Wearied of the contests growing out of this want of uniformity, the church of Rome, about the middle of the sixteenth century, adopted a new cycle according to tables drawn up by Diorysius Exiguus. The time fixed in these tables for observing Easter, was imposed by the council of Chalcedon, upon all the churches, on pain of incurring the charge of heresy.

Now that the British christians knew nothing of all this, is evident from the assertion of Bede, l. iii. c. 4.—"That they were so remotely situated that no one had extended to them the synodical decrees respecting the observance of the Paschal festival." That they were not *Quartodecimans*, Lingard himself has proved, by a reference to Bede, l. iii. c. 14, 17, where it

church of Rome was universally agreed, and conformity to which she imperiously and without exception demanded, of all who were subject to her—this especially, as well as the difference in the rite of administering baptism, prove that this ancient British church never had been under her dominion. That they were not subject to Rome, when Augustine first came among them, is beyond controversy true. That they had Bishops of their own, is also equally clear.

is said, that they observed Easter on the fourteenth day of the moon, *only* when that day happened to be a *Sunday*. That their ancestors were not *Quartodecimans*, he likewise proves, by citing Eusebius' hist. l. v. c. 23, also Socrates, l. v. c. 21, and other authorities.

That they did not follow, in Augustine's time, the Roman computation of Easter, is clear from the disputes which took place between their Bishops and Augustine, on that very subject. Neither did they follow the ancient rule of the Roman church; for, says Lingard, "they observed, in the computation of Easter, a rule *peculiar to themselves*." Now, how shall we account for this fact? Dr. Lingard assures us that they had the "ancient cycle" of the Latin church, but by reason of their *ignorance* knew not how to apply it: i. e. they erroneously applied it. But what evidence is adduced on this point? None whatever. Nay, Dr. Lingard seems to contradict himself, for he says they had a rule *peculiar to themselves*. And this author, moreover, informs us, that these British Christians, when asked to give a reason for their custom in the time of observing Easter, replied, that they had received it from their forefathers. In fine, it is admitted that this ancient church had their own time, different from that of all other christians, for the Easter festival; and the only admissable explanation of this circumstance, is given by themselves, that their custom was peculiar to their church, and beyond the memory of man. This proves that their church was not only independent of Rome, and always had been so, but that its origin was Apostolic, agreeably to the testimony of Eusebius and Theodoret.

The only point, then, of importance to determine, is the origin of this church, and its *apostolic succession*. This point must, of course, be settled by the testimony of history, and that testimony, being of a respectable and accredited character, ought to be considered decisive. We shall adduce the evidence on this point, according to the antiquity of the different writers, rather than the explicitness or value of their respective statements.—And first, CLEMENT, Bishop of Rome, as he is the earliest, so he is the most credible witness. In his first epistle to the Corinthians,* he says: “Paul received the reward of his patience. *He preached both in the East and in the West*; and, having taught the whole world righteousness, and for that end TRAVELLED EVEN TO THE UTMOST BOUNDS OF THE WEST, he at last suffered martyrdom by the command of the governors.” Now, it is to be particularly noticed here, that Clement does not merely assert that St. Paul “*preached in the West*”—that would have been too general to have designated Britain, with any degree of certainty—but he adds: “He travelled to the *utmost bounds of the West*.” It is this last expression, so

* Arch-Bishop Wake's translation, chap. III.

pointedly made by Clement, that renders his testimony absolutely conclusive on the fact of Paul's visiting Britain. For, in the language of his day, and long before it, Britain was styled the *utmost Island** of the West, and the British ocean was called the *Western*.† If, then, St. Paul went to the utmost bounds of the West, he must have visited Britain.

TERTULLIAN‡ remarks: "There are places among the Britons, which were inaccessible to the Romans, but yet are subdued by Christ."

ORIGEN|| remarks: "The power of God our Saviour is even with them in Britain, who are divided from our world."

EUSEBIUS§ is very explicit, saying, that some of the Apostles "passed over the ocean, and preached *to those which are called the Britannic Islands*." This writer was furnished with every means of information on these subjects, and doubtless was well assured of the fact here as-

* So Catullus Carm., xxvii., l. 12 : De Mamurra ; "Fuisti in ultima Occidentis insula."

† So Plutarch, Eusebius, and Nicephorus.

‡ Tertul. Adv. Judæos, c. 7. Britanorum inaccessa Romanis loca Christo vero subdita.

|| Orig. in Luc. cap. I., Hom. 6.

§ Uper ton okeanon parelthein epi tas kaloumenas Brittani-kas nasous. Dem. Evang., l. 1, c. 7.

serted. Next to him, THEODORET* tells us, that “the Apostles [whom he styles fishermen, publicans, and *tent-makers*] persuaded not only the Romans, but also *the Britons, to receive the laws of the Crucified.*”

Finally, GILDAS,† the earliest of the British historians, informs us, that the gospel was first preached in Britain about the time of the revolt of Boadicea, queen of Iceni, in Britain, during the reign of Neris, (A. D. 60, or 61.) Referring to this revolt, Gildas says: “In the mean time, Christ, the true sun, afforded his rays, that is, the knowledge of his precepts, to this Island, benumbed with extreme cold, having been at a great distance from the sun, not the sun in the firmament, but the Eternal Sun in heaven.”

Now, against this mass of testimony, to show that the Apostles (one of whom, in this expedition, was certainly Paul, *the tent-maker*) established christianity in Britain, there is nothing whatever to oppose.

But leaving the question of this succession in the English Church, which is invulnerable in every point, it will still be

* Hoi de ameteroi alicis ou monon tous Romaious alla kai Britanous dexasthai tou Staurothentos tous nomous anepeisan. Theod. tom. iv., Serm. 9.

† Epist. c. I.

urged, perhaps, that the succession had been previously corrupted in the Church of Rome, and that, consequently, when she became dominant in Britain, her defect was grafted into the Church of England. This supposition, however, has no color of support from facts.

For, however unsound the Church of Rome was in many important points, both of faith and practice, it has always been admitted that this one, of the validity of her consecrations, she guarded with a most scrupulous care. To this truth, history again bears the fullest attestation; and a complete list of her Bishops, from the Apostles, is on record—not on private record merely, but on the page of universal history, and intimately interwoven with the events of every age. We sometimes, indeed, hear it urged, as an objection to tracing the succession through Rome, that there were, at one time, two or more claimants to the papacy, each of whom denounced the other as a usurper. Now this objection, at first sight, is plausible, but a moment's reflection is sufficient to put it to flight. For, let us suppose that there were, at the same time, several individuals claiming to be Pope. Does this prove that they were not all true bish-

ops? It proves nothing on this point. For, in the first place, they may have been bishops prior to their election to the papacy: if so, the matter is at once put to rest. And if they were presbyters, they must have been made bishops when they were consecrated to the papacy. It is obvious that it was not the validity of their episcopal consecration that was contested, but their choice or election to the papacy. The question was, which of the rival claimants was Pope, and not whether they had received valid consecration as bishops. This no one thought of disputing, for it was not the point at issue between them, nor was it open to dispute. The very faction and jealousy that existed among them, would have secured this, at least, beyond the reach of controversy. The truth is, the succession in the Church of Rome has never, in a single instance, been contested; nor has anything in the shape of an argument been urged against it, excepting some such unfounded objection as that which we have just noticed; or some story of romance, which, in an age of superstition, was easily invented, and as easily credited.*

* Such is the story of a female Pope, whom some name Joanna, *alias* Agnes, *alias* Isabel, *alias* Margaret, &c. &c. This

We claim a succession, then, for the English, and, consequently, the American Church, *direct* from the Apostles, though we know of no objection to tracing it through Rome, if that is required.

The ancient church of Britain, our true ancestor, was, indeed, subjugated for a time, by the intrigues and power of Rome, and her distinctive existence even lost; but her spirit never perished. It shone forth, in its pristine purity and vigor, in Wickliffe, as early as the middle of the fourteenth century. He knew, as others did, that Rome was an intruder, and boldly protested against her corruptions and usurpations, till the day of his death.—To him succeeded that “noble army of martyrs,” by whose prayers and sufferings the apostolic Church of Britain was at length freed from the yoke of the foreign usurper.

It is scarcely necessary here to remark, that the saying, which we so often hear, that the Church of England had its origin in that of Rome, and was never known before the time of Henry VIII., is totally untrue. When we hear an individual

story was not published to the world, till nearly two centuries after the alledged time of its occurrence; and is manifestly too ridiculous to be mentioned in serious earnest.—See Dr. Murdock's note, *ad loc*: Mosheim.

making this assertion, we may safely conclude, that he makes it from prejudice, and not as the result of his impartial inquiries. The Church of England, at the reformation, came forth, indeed, from Rome; but in doing so, she did no more than claim again that apostolic liberty and purity, which were her birth-right. But when ignorant men endeavor to cast an unjust odium upon us, by asking, where was your church before Henry VIII.? we may reply by another question: and where was yours before the reformation? Was it not even in the communion of Rome, from which Luther, and Calvin, and their adherents, separated? It is evident that the reformation, whether in England or on the continent, was *from Rome*. The true distinction between us and our opponents is, that we reformed *constitutionally*—according to the *divine law*—bringing with us the apostolic authority and commission, which the Saviour gave to his Church, as a *perpetual* institution—and they reformed without these.

It will be seen that we have rested the proof for an unbroken succession upon the unanimous testimony of history. This we consider conclusive, because the subject to which it refers, is of the most

public character, necessarily and closely connected with the events of each age. We argue that fraud was impossible. The body of official witnesses, in the case of every consecration, and of interested constituents, both friends and enemies, was too large, and too watchful to be deceived. To this, we may add, the attested certificates or registers of consecrations, carefully preserved in every church—open like any other public documents, to the inspection of all who entertained a doubt, as in the case of the register of Parker's consecration in England.* Furthermore, when this testimony of history is undisputed, even by cotemporaries, who were every way competent to judge, and were eye-witnesses of the fact, I repeat, that it must be considered as entirely satisfactory. You will say that you do not question that these persons whom history mentions as bishops, held the office, and exercised the functions, of a bishop—but this is not conclusive proof that they were duly consecrated. But we reply, that this very consecration, in the opinion of the Church in every age, constituted an individual a bishop; and without this, he must have been regarded as a mere pretender, or

* See Page 124.

imposter, or usurper; when, therefore, their constituents, eye-witnesses, living in the same age, acknowledge and call an individual bishop, they thereby testify to his consecration, which alone could make him such. We might as well admit that George Washington was President of the United States, and yet deny that he ever was inaugurated or took the oath of office: but if you say that this is all duly attested, where and how is it attested? You must go and search the archives of the nation, and read the proof for yourself; you must examine its authenticity, as you would some title deed to property. And precisely so in the case of bishops. If you will not receive the testimony of living witnesses, who have given us the names and history of the bishops of any particular age, you must go to England or Europe and examine the registers of consecrations. But what folly is all this cavil and skepticism! Others were competent to inquire into these facts and judge of them, to inspect registers in any doubtful case, as well as ourselves; and if they were satisfied—both friends and enemies—how can we, with any show of candor or reason, reject their testimony? One thing, however, is quite certain: though we may

reject their testimony, we cannot show it to be false, or invalidate it, or give a reason for rejecting it.

In support, then, of the apostolic succession, we have shown, *first*, that the ministry is a *divine* institution, having a divine promise from Christ of perpetual protection; and as neither God's institutions, nor His promise *can* fail, christian *faith* requires us to believe in the succession. *Secondly*, the universal law of the Church, as to her manner of conducting consecrations, at least *three* bishops uniting in the act, and all open to the inspection of many official witnesses, and having the consent of the Church previously secured—all which rendered fraud impossible, and the very supposition of it absurd. *Thirdly*, the concurrent testimony of history, directly in evidence, to prove the actual succession of a line of bishops from St. Paul to Bishop White, which testimony cannot be impeached.*

The true ground, however, upon which to rest this subject of the succession, is that of christian faith. It has ever been a *doctrine* of the Catholic Church, and to deny or question it would have been considered, by the faithful in all ages, as an

* See Appendix.

act of great impiety. They *believed* it to be taught in holy scripture, in the Saviour's gracious promise to be with and preserve his Church; they *believed* it to have been handed down from Christ and his Apostles; they *received* it in all their general councils as a settled principle, which was not to be doubted by any: they most earnestly enforced it in their private and public epistles to the churches, as the effectual remedy against schism: unity, submission to Christ's authority in his Church, one Lord, one faith, one baptism, one altar, one ministry, were topics upon which they dwelt with earnest solicitude. Following the example of these men of primitive faith and piety, it is delightful to see our own Church still bearing witness to this *doctrine*, in one of her prayers in the "Office of Institution," in the following words:

"Oh Holy Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the Ministers of APOSTOLIC SUCCESSION to the end of the world!"

HISTORIC TESTIMONY ON THIS SUBJECT.

The witnesses, in behalf of the apostolic succession, are numerous among the ancient ecclesiastical writers. They attest

the fact, both of episcopacy and the succession, in the most decided manner, evidently regarding it as one of the cardinal and essential features in the Church of Christ—nay, the very foundation upon which it rested. *No succession, no Bishop ; and no Bishop, no church ;* was the universal belief and teaching of the primitive Church.

A. D. 64–70. — Clement, first Bishop of Rome, mentioned by St. Paul, in Phil. iv. 3. That the person here spoken of and Clement of Rome are the same, is affirmed by Eusebius,* Epiphanius,† and St. Hierome.‡

In his first epistle to the Corinthians, now extant, Clement writes :

“So likewise our Apostles knew by our Lord Jesus Christ, that there should arise contentions on account of the ministry : and, therefore, having a perfect knowledge of this, they [the Apostles] appointed persons, as we have before said, and gave directions how, when they should die, other chosen and approved men should *succeed* in their ministry.”

We have here the testimony of one who was the personal companion of St. Paul,

* Euseb. Hist. Eccles. lib. iii. cap. 12th.

† Epiph. Adv. Carpocr. lib. i. n. 6.

‡ Hieronym. in his Com. on Phil. iv. 3.

affirming that the *succession* of the Bishops was commanded by the Apostles.

A. D. 67.—IGNATIUS, the disciple of St. John—for forty years the Bishop of Antioch. He suffered martyrdom under Trajan, at Rome, whither he was sent for that purpose, about A. D. 107. In his epistle to the church of Philadelphia, in Asia, he writes :

“Which also I salute in the blood of Jesus Christ, which is our eternal and undefiled joy ; especially if they are at unity with the Bishop and Presbyters, who are with him, and the Deacons, appointed according to the mind of Jesus Christ ; whom he has settled according to his own will, in all firmness, by his Holy Spirit. Which Bishop, I know, obtained that great ministry among you, not of himself, neither by men, nor out of vain glory, but by the love of God the Father, and our Lord Jesus Christ. Be not decieved, brethren : if any one follows him that makes a schism in the Church, he shall not inherit the kingdom of God. If any one walks after any other opinion, he agrees not with the passion of Christ. Wherefore, let it be your endeavor to partake all of the same holy eucharist, (Lord’s Supper.) For there is but one

flesh of our Lord Jesus Christ; and one cup in the unity of his blood; one altar; as also there is one Bishop, together with his Presbytery, and the Deacons, my fellow servants: that so, whatsoever ye do, ye may do it according to the will of God!"

A. D. 170.—IRENÆUS, Bishop of Lyons, and disciple of Polycarp, writes, (lib. 3, cap. 3.)

"We can reckon those Bishops, who have been constituted by the Apostles and their successors, all the way to our times. We have the succession of the Bishops to whom the apostolic Church in *every place* was committed."

The reader will observe how entirely this agrees with the statement made by Clement, that the Apostles committed the churches, in different places, to faithful men, as their successors.

A. D. 200.—TERTULLIAN, a presbyter of Carthage, writes: (De Prescript. c. 32.) "Let them produce the originals of their churches, and show the order of their Bishops, so running down successively from the beginning, as that every first Bishop among them shall have had, for his author and predecessor, some one of the Apostles or apostolic men, who continued with the Apostles. For in this manner

the apostolic churches bring down their registers: as the church of *Smyrna* from *Polycarp*, placed there by *John*; the church of Rome from *Clement*, ordained by *Peter*; and so do the rest prove their apostolic origin, by exhibiting those who were constituted their Bishops by the Apostles."

A. D. 250.—1. CYPRIAN, Bishop of Carthage, (Epist. 27.) Having spoken of the ministerial commission given by Christ to his Apostles, he says:

"From thence, through the changes of times and *successions*, the ordination of Bishops and the government of the Church have descended, so that the Church is built upon the Bishops."

No writer of the primitive Church, whose works have descended to us, is so strenuous an advocate for episcopacy as Cyprian. Every where in his "epistles," as well as in his treatise on "the unity of the Church," evidence abounds in favor of the three-fold ministry. On the authority of the learned S. R. Schlegel, we insert the following references. "He inculcates, on all occasions, that Bishops derive their office, not so much from their election by the clergy and people, as from the attestation and decree of God. See Ep. liii. p. 68, 69. Ep. xiv. p. 59. Ep. lv. p. 82.

Ep. lxxv. p. 113. Ep. lxxix. p. 121. He regards Bishops as the *successors of the Apostles*. Ep. xliiii. p. 57. So that bishops are amenable to God only; while presbyters are amenable to the religious society. Ep. xi. p. 19. Deacons were created by the Bishop; and, therefore, can be punished by him, without the voice of the society. Ep. lxxv. p. 114." Much more to the same purpose might be added; and, after making every abatement for what is termed, by some, the arrogance of this learned father of the Church, enough remains to prove conclusively, that episcopacy, or the three-fold ministry, is a divine institution, upon which alone the Church of Christ is founded. We are to bear in mind, also, that this writer lived near the apostolic times, for in 250, when he was promoted to the See of Carthage, he was at an advanced period of his life.

2. FIRMILLIAN, bishop of Cæsarea, (epis. to Cyprian.) "The bishops who succeeded the Apostles by a vicarious ordination."

3. CLARUS, a bishop in the council at Carthage, affirmed:

"The will of our Lord Jesus Christ is manifest, who sent his Apostles, and gave to them *alone* the power which had been given to him by the Father; whom we

have *succeeded*, governing the Church of the Lord with the same power." Cyprian Suffrag., p. 242.

A. D. 324.—EUSEBIUS, Bishop of Cæsarea, and the most eminent of the ancient historians. After giving the names of various individuals, who were placed by the Apostles in the different churches, he remarks, generally :

"And in the sequel of this history, the *succession* of Bishops from the Apostles shall be set down in order." This succession will be found by a reference to his Ecclesiastical history.

Now, these quotations from ancient authors prove conclusively, that the apostolic succession, or the regular descent of Bishops, was a universally received DOCTRINE of the Church ; furthermore, that such succession did IN FACT exist, and was carefully preserved, from A. D. 64-70 (even in the life-time of some of the Apostles) to A. D. 324. From that period the historic testimony becomes so abundant and general, that quotations are needless.

On the question of the *authenticity* of the works from which the above quotations are made, time and the occasion forbid us to enter. But we would merely remark, that their authenticity rests on

precisely the same evidence, both in kind and degree, as the writings of ancient authors generally ; nay, even of the Holy Scriptures. This point is settled, partly by the internal marks of genuineness in the writings themselves, and partly by the concurrent testimony of antiquity in their favor. It is an easy matter to start doubts and suggest difficulties, in reference to the authorship of any ancient book ; but these doubts are no direct proof of its being spurious, nor ought they to weigh a straw in the balance against the unanimous testimony of past ages.

The quotation, which we have given above, from St. Clement's *first* epistle to the Corinthians, is conclusive on the succession. He tells us that the Apostles gave directions concerning the succession ; and further, that they did this by the command of Christ. Now, this epistle of Clement is the most authentic of any of his writings. It was formerly bound up with the New Testament, not indeed as an inspired writing, but as of great value, coming from the pen of one who had been the personal associate of Apostles. It was also read in the churches as early as the beginning of the fourth century. In reference to it Mosheim, (cer-

tainly the most impartial authority I can quote—or, perhaps I may say, unfavorably prejudiced,) in his ecclesiastical history, remarking on Clement, says: “there are still extant *two epistles to the Corinthians*, bearing his name, and written in Greek: of these, it is generally supposed, that the first is genuine, and that the second is falsely palmed upon that holy man, by some deceiver.”

Arch-Bishop Wake incontestibly proves its authenticity, as well by his own arguments, as by his learned references.

How, it may be asked, do we establish the authenticity of the New Testament Scriptures? Is it not by appealing to this very Clement, and to Ignatius, and the other Apostolic Fathers? Their evidence is regarded as indispensable. The reader may consult here Dr. Lardner’s “Credibility of the Gospel History,” where he will find an ample account of these apostolic epistles. They are adduced, by every writer of any note, as most important witnesses in favor of the truth of the christian religion. When these ancient authorities are cited for such a purpose, no one thinks of impugning their genuineness. And why should a question be raised, when they are cited to prove the succes-

sion, or episcopacy, which they do most triumphantly establish? Let those who rashly, and without evidence, deny these writings when brought to sustain episcopacy, and particularly the *succession*, reflect that they also deny them when brought against the infidel to prove christianity, and thereby wrest from us one of the main evidences of our religion.

EPISCOPAL DESCENT OF THE PRESENT
BISHOP OF WESTERN NEW-YORK.

William Heathcote De Lancey.	{	Alexander V. Griswold, 1.	{	William White, 5.
			{	Samuel Provost, 6.
	{	Henry U. Onderdonk, 2.	{	Abraham Jarvis, 7.
			{	William White,
			{	John H. Hobart, 8.
			{	James Kemp, 9.
			{	John Croes, 10.
			{	Nathaniel Bowen, 11.
	{	Benjamin T. Onderdonk, 3.	{	William White,
			{	Thomas C. Brownell, 12.
	{	George W. Doane, 4.	{	Henry U. Onderdonk,
			{	William White,
			{	Benjamin T. Onderdonk,
			{	Levi S. Ives, 13.

The preceding table is designed to illustrate the nature of the apostolic succession. It will be seen that, as we trace the episcopal descent of any Bishop towards its source, the number of consecrators, through whom his commission is derived, constantly increases. Thus, if we had extended the table to one more succession, the number of Bishops would have

been (at the lowest ratio) forty-two, and another, one hundred and twenty-six, and so on, until we come, through all the successions, to the Apostles. The last term in such a series, would, of course, be incredibly large. But it must be observed, that the same name is frequently repeated, as one bishop often acts as consecrator; so that the *apparent* number of different bishops, in any given line of descent, is far greater than the *actual* number. It appears, for instance, that in only two successions, no less than *eighteen* consecrators were concerned in transmitting the apostolic authority to the present bishop of Western New-York; whereas, there were but *thirteen* distinct individuals. Yet, for so brief a period, this number is very great. What would it be if calculated for many centuries, or if carried back to those Apostles from whom the English succession was originally derived? It would include a very large proportion of all the bishops who had ever lived in that one branch, at least, of the Catholic Church. In proof of this, let any one complete, as he easily may, the table which we have begun, of the episcopal descent of Bishop De Lancey, up to the point where the American church is merged into .

the English, and such a table will be found to embrace *twenty-six* out of the *thirty-three* American bishops who had preceded him. It is not pretended that this precise ratio of $\frac{26}{33}$ will hold good in all cases, but as the system of consecration is the same every where, it is sufficiently near the general truth, to illustrate the *law* of the apostolic succession. *In any particular branch of the Church, (or what is the same, line of episcopal descent) nearly all the bishops from the Apostles' times are concerned in the consecration of each one. The validity of the whole is constantly brought to bear on every part.* From this it appears how utterly futile it is to talk of *one* spurious bishop as breaking the succession! The truth is, it is morally impossible that the succession can be broken. One, or a score of spurious bishops, do not in the least degree endanger it; for, the error, which they introduce, is perpetually neutralized by their being associated with other and true bishops.

Let the reader here refer to the preceding table, and he will find our positions amply sustained. Suppose, for instance, that in the first column of that table, three of the four bishops there named held invalid commissions—were no bishops—yet

the succession would, of course, be unbroken. Again, suppose that, in the second column thirteen of the fourteen bishops were unconsecrated, still through the *one* remaining true bishop, the commission would be handed down. Now, the farther we go back, the stronger this argument becomes; the improbabilities of the succession being broken regularly and constantly increase, at each step, till at length there are a thousand, or ten thousand, to one in its favor. The argument, therefore, is not only conclusive, but it is cumulative, to a degree that puts to flight all doubt, and renders every contrary supposition an *infinite* absurdity.

Finally, comparisons that liken the succession to a chain of single, or triple, or any number of links, or to a cord of any number of strands, convey wholly false impressions of the nature of this subject. If it is desirable to illustrate it, at all, by analogies, we would compare it to the Saviour's "coat" which "was without seam, woven from the top throughout;" and, like that "vesture," the apostolic succession is destined never to be rent by the hand of man; for, on the page of holy writ, there is recorded the explicit promise of divine protection and presence.

DIOCESAN EPISCOPACY.



In connection with the subjects of the preceding pages, it is necessary here to make a few remarks on Diocesan Episcopacy; for, although it is abundantly evident, as we have shown, that episcopacy, or the threefold ministry, is the institution of Christ and his Apostles, and has been handed down, in succession, to us of the present day, by the special providence of God, yet it is sometimes asserted, that the Bishops of the New Testament, or the apostolic age, presided over *one church or congregation only*, and not over *many*. This assertion is frequently made by those who, we would suppose, possessed ample means of being better informed. Such, for instance, is the historian Mosheim. Our object, therefore, in these remarks, will be to show, that this assertion is in direct contradiction to the statements of the New Testament, as well as of ancient authors. Bishops

were always, from the very first, *diocesan*, having the oversight of several congregations, and many presbyters and deacons. This proposition we undertake to prove, and place beyond the reach of doubt or controversy.

Dr. Mosheim, in his ecclesiastical history, expressly says,* that there were bishops in the church in the first century, besides presbyters and deacons. But with the view of qualifying this important admission, he adds—"whoever supposes that the bishops of the first and golden age of the Church corresponded with the bishops of the following centuries, must blend and confound characters that are very different. For, in this century and the next a bishop had charge of a *single* church, which might ordinarily be contained in a private house."

Again, he says—"The first of all the christian churches founded by the Apostles, was that of Jerusalem: and after the form and model of this all the others of that age were constituted. That church, however, was governed immediately by the Apostles, to whom the *presbyters*, and the overseers of the poor, or *deacons*, were subject."† And then, fur-

* Vol. 1. p. 85, 86. † Vol. 1. p. 54.

ther on, he tells us, that "*James the Just* presided over the church of Jerusalem."* This was after the other Apostles had entered upon their mission to preach the gospel, and establish churches in every quarter of the then known world.

Now, we have the admission of Mosh-eim, that, in the church of Jerusalem, there were *three* orders of ministers, James the Just presiding, (he was an Apostle), and having subject to him the presbyters and deacons.—Furthermore, that the other churches were modled after that of Jerusalem, viz. Ephesus, Antioch, Rome, &c. The only question, therefore, to be disposed of, is, were the churches in these cities *single* congregations (as Mosheim avers) or not? If they were, then, though these cases are conclusive proof of Episcopacy, or the three orders, they shed no light upon the subject of Diocesan Episcopacy. If they were not, then they confirm the system, not only of episcopacy, but of diocesan episcopacy; for a diocese then, as now, might be restricted to the limits of a single large city. On this point we have the most satisfactory of all evidence, viz. that of Holy scripture: and what does the New

* Vol. 1. p. 61.

Testament teach as to the extent and numbers of this church of Jerusalem. In Acts c. ii. v. 41–47, we are informed that *three thousand* souls were added to the Church in one day. If to this it is objected, that the city then was thronged with strangers, many of whom, doubtless, were among the converts, and returned to their respective homes ; we reply in the words of the sacred narrative : “and all that believed were together, and had all things common ; and sold their possessions and goods, and parted them to all men as every man had need : and they *continued daily* with one accord *in the temple*, [at Jerusalem,] and, breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people.” The church at Jerusalem, at the very start, consisted of at least three thousand : but the sacred historian goes on to inform us : “and the Lord added to the Church *daily* such as should be saved.”—The increase, therefore, was daily, and if it bore any proportion (the very least) to the success of the Apostles at the beginning of their labors, a few weeks or months would have sufficed to have swelled the numbers to tens of thousands. But

we are not left to conjecture on so important a point. In the Acts of the Apostles, c. iv. v. 4, we are told, that "many of them which heard the word believed, and the *number of the men was about five thousand.*" Further on, in the next chapter, we read, that "believers were more added to the Lord, multitudes, both of men and women." And again, in the sixth, "the word of God *still* increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." Finally, in the twenty-first chapter, we have an account of St. Paul's visit to Jerusalem, in these words: "And when we were come to Jerusalem, the brethren received us gladly, and the day following Paul went in with us unto James; and all the elders (presbyters) were present, and when he had saluted them, he declared particularly what things God had wrought among the Gentiles, by his ministry. And when they heard it, they glorified the Lord, and said unto him, thou seest, brother, how many thousands* of Jews there are which believe." Such is the history of the church at Jerusalem, given us by holy scripture.

* In the original *muriades*, i. e. *tens of thousands*.

And now, how does Mosheim dispose of this case, in order to make it tally with his congregational scheme? "In this century (that is the first) and the next," he affirms, "a bishop had charge of a *single* church which might ordinarily be contained in a private house!" Is this true of the church of Jerusalem, with its tens of thousands, when James was the sole Bishop? On the contrary, the statement is in direct opposition to scripture.—Nothing can be more evident than the fact, that Jerusalem was a large diocese, as the city of London is at the present time. The second church that we shall notice in reference to this subject, is that which St. Paul founded at Ephesus, and over which he placed Timothy as Bishop. This city is styled by Pliny, "*alterum lumen Asiæ*;" and Stephens, the geographer, gives to it the title "*epiphanestate*," or most illustrious. The temple of Diana, which was built here by the contributions of all the provinces of Asia, drew an immense multitude of inhabitants in and near to it. Upon the completion of this celebrated temple, we are told, towns and villages were depopulated, abandoning their former houses, to seek a new residence near the shrine of their

favorite goddess. If it should be said that this circumstance carries us back far earlier than the christian era, this is granted. But the popularity of the heathen worship, and consequently the importance of the place, continued in the Apostles' day; for when Paul and Timothy were there, the ancient cry was raised, "great is Diana of the Ephesians!" The Jews, too, we are informed by Josephus, were very numerous in Ephesus, and had obtained the privilege of citizenship; and as the christians were regarded as a sect of Jews merely, they, too, were sheltered from persecution. Under the Romans, Ephesus was the *metropolis* of Asia, within Taurus. Now, all these circumstances not only prove the great size and importance of this city, but its peculiar advantages for the establishment and growth of the christian Church. In connection with this, take the fact that Paul labored there with great success, (as the scriptures abundantly testify); *that Timothy was placed there, not only to ordain Elders, but also *to rule those already ordained*, and there exercising their ministry; and the presumption is violent, or, in other words, there is a degree of probability amoun-

* See Acts xix. v. 24-28.

ting almost to certainty, that the Church in that city was of itself an extensive diocese. On the other hand, can it be shown, by the opponents of diocesan episcopacy, that there was but a *single congregation* in the metropolis of Asia, the fruit of the united toils of Paul and Timothy, and all his presbyters and deacons? Is not this supposition rather absurd in itself, as well as a direct impeachment of the power of the Holy Ghost, which wrought mightily by Paul, who, in Ephesus, “turned away *much people*” from their idolatry?

Thirdly, we may try this question by the case of the church at Antioch,* where Ignatius was Bishop. Ignatius ruled this church singly for forty years. This city was the third for beauty, greatness, and population, in the world. It was called Tetrapolis, from having four walled towns, all included within a common enclosure. This circumstance gives us at once an insight into its extent and population. It was centrally situated, and, like Ephesus, was

*The church at Antioch, also, now flourishing and abounding in members, and the greatest number of teachers coming hither from Jerusalem, with whom were Barnabas and Paul, and many other brethren with them, the epithet of Christians first sprang up at that place, as from a grateful and productive soil. Euseb. 1. 2, c. 8.

highly prized by the Jews for its *jus civitatis*, or right of citizenship, which afforded to the christians (who were regarded by the heathen as a sect only of the Jews) a shelter from persecution. From its great political importance, no less than from its central position, it was chosen by the Apostles as a principal field for the establishment of christianity. Upon this point they bent all their energies. See Acts xi. Putting these facts together, what is the probability as to the growth and size of the church in this city, where the disciples were first called christians, and where, it is admitted on all hands, Ignatius was Bishop? The presumptive argument, in this case, for the existence of *numerous congregations*, embracing thousands, is as strong as it was in the former case. But we are not left to probabilities, however convincing, for scripture here furnishes us with conclusive testimony. Acts xi. 20-23. "And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned unto the Lord. Then tidings of these things came unto the

ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord."

Now, where "*the hand of the Lord*" was, and "*great numbers* believed and turned unto the Lord," can we suppose there was but a single congregation, which might be brought together in one place, even (as Moshien says) in a private house? What? notwithstanding the successful labors which are here spoken of, and which brought great joy to the church at Jerusalem, of the "men of Cyprus and Cyrene," and of St. Paul and Barnabas, who continued a whole year teaching "much people," and of the subsequent labors of the Apostle Peter, and his successor, Evodius, and the long and faithful ministry of Ignatius, for a period of forty years, bringing us down to A. D. 107—that, notwithstanding all this, there still was only a single congregation under this Bishop! This is utterly incredible—and infidelity herself is too honest and candid to venture upon such an assertion. It is nothing less than a bold denial of the

power and efficacy of the first preachers of the gospel, under the supernatural guidance of the Holy Ghost. Even in our own day, what would be thought of the combined efforts of many ministers, of only ordinary zeal and ability, in a large and populous city, continued for half a century, and the result a *single congregation* ! This is too absurd to be seriously treated. We cannot possibly resist the conviction, that Ignatius was the Bishop of many congregations, requiring the aid of a numerous body of presbyters and deacons : that is, Ignatius was a Diocesan Bishop.

Fourthly, that the church at Rome, under the episcopate of Clement, A. D. 70, was numerous, and certainly embraced several individual churches or congregations, is evident from the testimony of many ancient writers. Arch-bishop Wake, in his life of Clement, remarks : “It is evident, both from Irenæus and Epiphanius, as also before them Caius, an ancient writer, and from Dionysius, Bishop of Corinth, that Peter and Paul jointly laid the foundations of the church of Rome, and therefore equally styled bishops of it, the one as Apostle to the Gentiles, taking care of the Gentile christians, while the other, as the Apostle

of the circumcision, applied himself to the Jewish converts at Rome.” This account of facts is in part sustained by a reference to Acts, xxviii. 28–31, where we are told that Paul, being rejected by the Jews at Rome, preached the gospel for two whole years to the Gentiles. Tertullian expressly says, that St. Clement was ordained Bishop of Rome by St. Peter. And the author of the apostolic constitutions makes Linus to have been ordained Bishop of Rome by St. Paul. Thus there were two distinct churches at Rome, in the apostolic times, one consisting of Jewish, the other of Gentile converts. Now Clement, surviving his cotemporary, Linus, (and also *his* successor, Cletus,) united these two churches under his episcopate, about A. D. 70, and of course, must have had, at least, *several distinct congregations* under his supervision. As to the actual or proximate number, we have no information to guide us. But the facts here given are conclusive of the point in discussion, viz: that Clement was Bishop, not of “*a single church*,” but of many churches, and was, therefore, a diocesan bishop. In these remarks, in answer to the erroneous representations of Mosheim, and others of the same

school, we are adhering as closely as possible to the times of the Apostles, and what may be called the Church of the New Testament.* A wider range of inquiry, embracing the periods of the second and third century, would furnish an overwhelming mass of evidence in support of diocesan episcopacy: as, for instance, in 251, when Cornelius was Bishop of Rome, he had forty-six presbyters, besides deacons and other inferior officers under him, and "a vast, innumerable multitude of people."

Lastly, we may adduce the seven churches of Asia Minor, to which respectively St. John, in the book of Revelation, addresses epistles in the name of Christ, as clear cases in support of diocesan episcopacy. Though we possess no very definite sources of information, either from holy scripture or ancient history, in reference to the exact size or extent of these churches—yet we do know, on the most ample testimony, that they had each a bishop, together with *many* presbyters and deacons. Ignatius, saluting

* Eusebius, describing the rapid spread of the gospel in the age immediately following the apostolic, says: "throughout *every city and village*, like a replenished barn-floor, churches were rapidly found abounding, and filled with members from every people."—Euseb. Hist. Eccl. l. ii. c. 3.

the church at Philadelphia, declares, that he does this the more readily, "if they are at unity with the Bishop and *Presbyters* who are with him, and the Deacons." Again, he says: "I cried whilst I was among you; I spake with a loud voice; attend to the Bishop, and to the Presbytery, and to the Deacons." On this, the question arises, would a single congregation need the ministry of an officiating bishop, a number of presbyters and deacons? Would they have any sufficient object or end in being at the expense of supporting so numerous a priesthood? It is admitted, on all sides, that presbyters or elders could perform the ordinary functions of the ministerial office—preach, baptize, administer the eucharist: what, therefore, would be the need of many such officers besides the bishop in one congregation? They could not all labour at the same time, and there surely was no necessity for a *constant change of pastors*. Besides, what could the bishop do amid so many presbyters, all confined to attendance in a "*single church?*" The obvious answer to all this is, that the bishop needed the aid of presbyters and deacons, as Paul and Barnabas, on a former occasion, when "they ordained for themselves presbyters

in every church," because there were numerous congregations in the city of Philadelphia, embracing, of course, the suburbs and adjacent country; for who can suppose that the christians of those days were animated with no missionary spirit?

To the church at Smyrna Ignatius writes: "I salute your very worthy Bishop, your venerable Presbytery, and your Deacons." The same line of reasoning is applicable here as in the former case. Whoever heard of so numerous a priesthood in one congregation—what could be their several duties? What modern church is constructed on such a system—not certainly the congregational? But Ignatius further says, in his letter to Polycarp, the bishop of this church: "Let your *assemblies* be more full." Here, then, the fact is fully brought out, that there were many congregations under Polycarp. Smyrna, too, was the centre of a populous and extensive district, to which, of course, this church extended their spiritual care.—Here, then, was a diocese. How large or small this diocese was, is not, now, the question at issue; but, simply, whether there was only *one* or several churches, under the collective title, "the church at Smyrna."

On the case of the church of Ephesus we have already remarked. Of the remaining four of the Asiatic churches, it is merely necessary to say, that they, too, had their bishops, and *other clergy*, and were each situated in large cities, to which many surrounding towns were tributary. Of Thyatira, Carpus was the Bishop; of Laodicea, Sagaris; of Sardis, Melito; of Pergamos, Antipas.

Thus far we have limited our inquiry, respecting diocesan episcopacy, to the period of the apostolic age, and that which immediately succeeded. After this, the system of *dioceses* is so evidently set forth by ancient ecclesiastical writers, as to preclude the necessity for argument or debate. Even Mosheim admits it. And yet no intimation is given of any change having taken place in the government of the Church. No general disagreement or collision between presbyters and bishops, as to their respective rights and functions of office; no system of independency, struggling against the new organization; no enactments of the earliest councils, whether provincial or general, respecting the privileges of individual congregations, against the diocesan system, is on record. So far from it, that the

“Apostolic Canons,” which were called “*ancient*,” in the early part of the third century, every where recognize the diocesan system as a settled institution of the universal Church. Moreover, so radical and important a change, (supposing it to have taken place,) as one bishop assuming authority and control over several congregations, when by virtue of his office he was entitled to the supervision only of one—a change affecting the entire polity of the Church—could not possibly have occurred, without serious and protracted discussions. Nay, upon an innovation of so great magnitude the Church Catholic must inevitably have divided. But for evidence of this, in vain will you search the records of antiquity.

Diocesan Episcopacy, therefore, as we find it universally established in the *third and following centuries*, was not a *new* system: on the contrary, it was but the continuation of the plan which the Apostles themselves had originated.

It may be well, in this place, to adduce a portion of the evidence which attests the existence of diocesan episcopacy, about the third century. Of course, the later we descend, in the history of the Church, when writers become more nu-

merous, the more abundant is the evidence on this point.

As early, then, as A. D. 200, Tertullian, a presbyter of Carthage, informs us, that "the multitude of christians was so great, as to form nearly the larger part of *every city*." And in his celebrated apology to the Roman magistrates, he boldly declares: "We are of yesterday, and yet we have filled all your places, cities, islands, forts, corporate towns, councils, the camps themselves, the army, the palace, the senate, the forum; we have left to you only the temples. If we should separate from you, and remove into some other part of the world, you would, beyond doubt, be affrighted at your own solitude, at the silence of your affairs, and the numbness, as it were, of a deceased world." Now, *fifty years* after this, the renowned Cyprian succeeded Donatus, as bishop of *Carthage*. Was he bishop of a single congregation? Tertullian has just assured us that, even in his time, nearly the greater part of *every city* were christians. Of course, this was true of Carthage, his native place. Besides we know that there were many presbyters there. Cyprian himself says, that, when he enrolled Numidicus among the clergy of Carthage, it was "that he

might adorn his numerous presbytery with such worthy men, it being now impaired by the fall of some." (Epis. 40.) In the very next century, we have the names even of many of the *church edifices* in this city, still under the supervision of a single bishop. Who can doubt that Carthage was a diocese, and Cyprian a diocesan bishop?

It is no less certain that Alexandria was a diocese in the third century. Eusebius informs us in his ecclesiastical history, (lii. c. xvi.) that "St. Mark, being the first that was sent to Egypt, proclaimed the gospel there which he had written, and first established *churches* at the city of *Alexandria*. And so great a multitude of believers, both men and women, were collected there, at the very outset, that Philo has considered them as deserving a place in his descriptions." If, then, Alexandria was a diocese, in the *first* century, much more in the *third*, under its bishop, the celebrated Dionysius, did it include a large number of clergy and churches? Of the persecution of this great and good bishop and his church, we have ample accounts in the extracts from his own writings, preserved by Eusebius.—From these extracts we learn that Dionysius, even in his place of exile at Cephro,

had “a *large congregation*, partly of the brethren that accompanied him from the city, partly of those that joined him from Egypt.” Besides, “not a few of the heathen, abandoning their idols, turned to God, for the word was then first sown among them, as they had never before heard it.” Now, while this was the state of things at Cephro, the christians in Alexandria still assembled under *the direction of Dionysius, their exiled bishop*. He says: “but neither did we keep aloof from assembling ourselves by divine assistance; but so much the more dilligently did I gather those that were in the city, as if I were in their midst—*absent, indeed, in the body*, as I said, but present in spirit.” Alexandria, then, under Dionysius, was a diocese: it was such, indeed, in the first century.

That Rome was a diocese in the third century, is abundantly evident from a letter written by Cornelius, its bishop, to Fabius, in which, alluding to a refractory presbyter who made pretensions to the episcopate, he remarks: “This assertor of the gospel then did not know there should be but *one bishop* in a catholic church. In which, however, he knew (for how could he be ignorant?) that there

were forty-six presbyters, seven deacons, seven sub-deacons, forty-two clerks, exorcists, readers, and janitors—in all fifty-two; widows, with the afflicted and needy, *more than fifteen hundred*; all which the goodness and love of God doth support and nourish. But neither this great number, so necessary in the church, nor those that by the providence of God were wealthy and opulent, together with *an innumerable multitude of the people*, were able to recall him, and turn him from such a desperate and presumptuous course.” Now, all this immense concourse was in Rome under Cornelius their *one* bishop. Were they a single congregation; fifty-two clergy and subordinate officers, fifteen hundred poor communicants, the rich, and an innumerable body of people of the middle class—in a word, according to the testimony of Tertullian, they formed nearly the greater part of the city. Now any one who can deny that this is diocesan episcopacy, may, for aught we know, deny his own existence.

Further proofs, drawn from particular cases, will be rendered superfluous by the following quotations from Eusebius. He is describing the happy and flourishing condition of the Church, in the latter part

of the third century. "Who could describe these vast collections of men that flocked to the religion of Christ, and those multitudes of crowded assemblies in every city, and the illustrious concourse in the houses of worship? On whose account, not content with the ancient buildings, they erected spacious churches from the foundation, in all the cities."* At the same time, it will be remembered, that it is not disputed but that in every city, large or small, where the gospel and Church were planted, there was only one bishop.

It is sometimes urged as an objection to diocesan episcopacy, that the term church in scripture, when applied to Jerusalem, Ephesus and other places, is used in the singular, and consequently implies but one congregation. It is truly a matter of surprise, that any reflecting mind should have dwelt for a moment, on such an argument as this: nor should we here deem it worthy of notice, except that it is constantly resorted to by our opponents. "The style of the address to 'the angel' was that of the 'angel of *the church*,' evidently referring to an individual congregation, and not to such a group of churches as constitute a modern diocese."†—

* Euseb. His. Eccl. l. viii. c. 1. † Dr. Barnes.

Now, whatever force this reasoning has, must be derived from the term "the church" being used in the singular, for there is no other qualifying or restrictive expression in the sentence. By parity of reasoning, therefore, when scripture declares that "Christ loved *the Church*, and gave himself for it,"* or when it speaks concerning Christ and *the Church*,† a single congregation is referred to, i. e. Christ loved some individual congregation and gave himself for *it*; and the Apostle speaks of Christ and some particular congregation! which is a sheer absurdity.

Again, the usage in this respect is the same now among us as formerly among the primitive christians. Thus, we say, the Church in New-York, or Pennsylvania, or the Protestant Episcopal Church in the United States of America, or the Church of England. A pretty consequence it would be to draw from these phrases, that there was but an individual congregation, and not a group of churches in these different places. But should these profound reasoners still urge, that the term does undoubtedly, in some passages of scripture, imply only one assembly, we grant it.— And so now we use the words sometimes

* Eph. v. 25. † Eph. v. 32.

in reference to one church or congregation. But in order to convey such a limited meaning, we employ some qualifying or restrictive epithet, and so do the scriptures. When, however, no such restriction is expressed, and the words are merely "*the church*," they may imply one or one thousand individual churches.

APPENDIX.



In order to show the real strength of the argument for the succession, we here add a few observations on Parker's consecration.

Let it be supposed, then, for the present, that Parker was *not* consecrated, as alledged, at Lambeth, or elsewhere; but notwithstanding this, he was regarded as Arch-Bishop of Canterbury, and officiated as such for many years. What then? Was the succession in the English Church thereby broken or interrupted? This would, indeed, have been the case, if it had depended solely on *one man*; if Parker alone had been concerned in the transmission of the Episcopate. An argument resting on the basis of an individual or single-link transmission of the succession, we acknowledge, must at all times have been involved in much doubt and uncertainty. But such was not the fact. The church catholic, from the earliest ages, adopted, and universally acted upon the rule, that no bishop should be consecrated by less than *three*. Accordingly we find Parker, in the very first act that he performed of conferring the episcopate, as well as in every subsequent act of the kind, during his career, associating with himself always two, generally three other bishops.—This fact will be evident by a reference to the list of consecrations, which is annexed to this note. Now, it is obvious, that if Parker were no bishop, yet the others were; and if he could not confer the episcopate, because he did not possess it, the others could. If,

again, to this it is replied, that Parker being the *principal* consecrator, his authority was absolutely indispensable—whence is this rule derived? As metropolitan of the province of Canterbury, it is true, he took the lead in the solemn rite; but nevertheless, he was no more, and could be no more, than his associates, a bishop. As such, he had not a whit more authority to convey the episcopal office than they had. The act was performed *conjointly*, and by the united and co-ordinate power of the *three* or *four*, as the case might be. I have carefully examined the Apostolic Canons, and the code of the universal Church, with reference to this point, and can find no peculiar virtue or efficacy ascribed to any one of the consecrators above another. Nay, the very object of the Church, in making this provision, seems to have been with a special view of guarding the succession. Sure we are, that if Parker were no Bishop, the Church was grievously imposed on, and his consecrations were not in real accordance with her prescribed regulations: they were irregular: but it by no means follows, that they were null and void. The principle, at the root of this matter, is, that a bishop, any *one* bishop, might, by the inherent virtue of his office and authority, (*per se*), transmit the Episcopal commission.—So the first Apostles, and Timothy, and Titus, and Augustine, and Paulinus. It was a point of *order* and discipline, merely, with the Church, that three or more should be engaged in the act. And, consequently, though the *order* of the Church was broken in upon by Parker's not being a true bishop, the *validity* of the succession was not involved.

Thus it is plain, that the spurious character of any one of the consecrators could not affect the authority of the others, and even if we were to waive entirely the claims of Parker to the title and office of a true bishop, the succession in the English Church would not be thereby jeopardized. Further, if we suppose

that two of the Bishops, or all save one, were impostors, neither, for the reasons above assigned, would the succession then be broken. Lastly, if we take an extreme and utterly improbable hypothesis of all the bishops engaged in a consecration, being mere pretenders, then it would follow that the succession is interrupted, only in that one instance; for it is not usual, or at all likely, that the same persons would all again be associated in the next consecration. Here, also, the annexed list may be referred to for proof. Such is the really impregnable nature of the argument for the apostolic succession.

But the truth is, Parker was validly consecrated at Lambeth, as the Register affirms, on the 17th December, 1559; and moreover, there is testimony, in abundance, to show that particular pains were taken to ensure his due and lawful consecration. On this point we may quote the remarks of Sir James Mackintosh, in his history of the reign of Elizabeth. His authority (though not that of a professed historian of the Church of England, and on that account the more impartial) will be admitted by every candid person, as carrying with it all the weight of a most accurate and careful writer.—“To fill the seats (says this author) of the deceased and deprived Bishops, became one of the most serious cares of the new government. Cecil and Bacon, the principal ministers, turned their immediate attention to the vacant Primacy, at that crisis the most important station in the kingdom. Their choice was, even before the coronation, fixed on Matthew Parker, a man of worth and learning, who, though a married clergyman, was endeared to Elizabeth by having been the chaplain of her mother, who with her dying breath commended to his pious care the religious nurture of her infant daughter. He was for some time confined to the country by a quartan ague, a distemper then often fatal. A great part of the next

year was employed in conquering the repugnance of this humble and disinterested man to the highest dignity in the reformed churches.* When Cecil and Bacon had finally succeeded in overcoming his scruples, *the consecration was delayed for some time, in order to take such precautions as might best secure its validity from being impugned.*" He here adds a note—"It is needless to discuss the ridiculous story of a consecration of the new prelates at the Nag's Head tavern, which has been judiciously abandoned by Dr. Lingard, the most eminent of our Roman Catholic historians."

The objections that are commonly made by Romanists against Parker's consecration may be seen stated at length in a book written by Bishop Kenrick, on "Anglican Ordinations." The arguments of this writer, are, 1st: that there prevailed among the divines of the reformed Church of England, very loose notions respecting the nature, importance, and necessity of a validly ordained ministry: hence he draws the inference or presumption, that the church authorities *might* have been, or *probably* were negligent and reckless as to the mode and means of Parker's consecration.—Now, the best answer to this vague objection, is the very case under consideration. Nothing is more obvious, than the fact, that both the Church and nation (as Mackintosh has said) were peculiarly solicitous to preserve the succession in the consecration of Parker.

"The Queen, from the beginning of her reign, had designed Parker for the Arch-bishopric. After a long resistance, he gave his consent, and a *conge d'elire* was issued to the dean and chapter, July 18th, 1559. He was chosen August 1st. On Sept. 9th, the queen sent her mandate to Tunstal, Bishop of Durham, Bourne,

* This, surely, is not the *character* of one who would be accessory to, and himself the subject of a gross imposition.

of Bath and Wells, Pool, of Peterborough, Kitchin, of Landaff, Barlow, the deprived Bishop of Bath under Mary, and Scorey, of Chichester, also deprived under Mary, to confirm and consecrate the Arch-bishop elect. (Rym. xv. 541.) Kitchin had conformed, and it was hoped that the other three, who had not been present in Parliament, might be induced to imitate his example. All three, however, refused to officiate, and in consequence, the oath of supremacy was tendered to them, (Rym. xv. 545,) and their refusal to take it was followed by deprivation. In these circumstances, no consecration took place: but three months later, (Dec. 6,) the queen sent a second mandate, directed to Kitchin, Barlow, Scorey, Coverdale, (the deprived Bishop of Exeter under Mary,) John, Suffragan of Bedford, John, Suffragan of Thetford, and Bale, Bishop of Ossory, ordering them, or any *four* of them, to confirm or consecrate the Archbishop elect. Kitchin appears again to have declined the office: but Barlow, Scorey, Coverdale and Hodgkins, Suffragan of Bedford, confirmed the election on the 9th, and consecrated Parker on the 17th. The ceremony was performed, though with a little variation, according to the ordinal of Edward VI. Two of the consecrators, Barlow and Hodgkins, had been ordained bishops, according to the Roman pontifical; the other two, according to the Reformed ordinal. (Wilk. Conc. iv. 198.) Of this consecration on the 17th of December, there can be no doubt. Perhaps, in the interval between the refusal of the Catholic prelates, and the performance of the ceremony, some meeting may have taken place at the Nag's Head, which gave rise to the story."^{*}

From this impartial account of the case—impartial it must be considered, coming, as it does, from a Romanist—the reader may readily perceive how utterly

^{*} Lingard's Note H to his English History.

unfounded is the assertion of Bishop Kenrick, when he says that the reformed church was indifferent and reckless in regard to the preservation of the succession. Just the reverse appears to be the fact—at least, judging from the particular instance under consideration. And, for what purpose is this charge made at all, unless it be to bear upon the case in hand—Parker's consecration?

Again, that especial pains were taken to secure the validity of this consecration, is further evident from the statute of 8th of Elizabeth, c. i. § 2: *“It is and may be very evident and apparent, that no cause of scruple, antiquity, or doubt, can or may justly be objected against the said Elections, Confirmations, or Consecrations, or any other material thing meet to be used or had in or about the same; but that every thing requisite and material for that purpose hath been made and done, as precisely, and with as great care and diligence, or RATHER MORE, as ever the like was done before her Majesty's time, as THE RECORDS of her Majesty's said Father and Brother's time, and also of HER OWN TIME, will more plainly testify and declare.”*

Our author proceeds, by a variety of other arguments, such as the above, (*negative and general only*), to invalidate the *fact* of Parker's consecration. The authenticity of the Lambeth Register, (which we have just seen is referred to in the above act of Parliament,) is assailed. It is thought that there are certain suspicious things in the record, that indicate its fraudulent and spurious character. And the Nag's Head story is deemed not wholly *improbable*! Is such reasoning as this, spread over many pages, as though the multiplication of words would add force to argument, to be set off against positive and legally attested evidence, under hand and seal? Will quibbles and shrewd sarmises overthrow the direct and unqualified, and

(at the time) unimpeached and unquestioned testimony of many witnesses? If this principle were admitted, then, indeed, we may bid farewell to confidence and good faith between man and man, and welcome universal skepticism. The *fact* of Parker's consecration is attested, in the above extract of the act of 8th of Elizabeth, by the whole nation; and reference is made to the Lambeth Register, where the consecration is duly recorded according to law. Thus is that Register endorsed by the Parliament itself. True it is, our author flatly denies that this act refers to said Register; but, on this point the reader may readily decide for himself. The act obviously is treating of the consecration of the new bishops of the Reformed Church; and for proof of their entire validity, (which itself also affirms,) it appeals to the RECORDS OF ELIZABETH'S TIME. What records? if not those of the Lambeth Register? Our author says, nay—but the records of Parliament itself. This is absurd, for who would think of searching the proceedings of Parliament for all the *details* of Parker's consecration—showing the exact hour, place, persons, circumstances, and form observed in the act? The records of Parliament to unfold all the minutiae of an ecclesiastical rite! This we call a weak evasion of an unanswerable argument. The act, therefore, does endorse, in the completest manner, the Lambeth Register. Now, it would be a great stretch of credulity to suppose that the whole nation was imposed upon, and accessory to a base fraud.

But again, even admitting the fact of the consecration, the form used on the occasion, being that of Edward VI., our author contends, was insufficient to convey the episcopal office. Here he quotes merely the words which were pronounced at the time of the imposition of hands—"take the Holy Ghost, and remember that thou stir up the Grace of God which is in thee, by the imposition of hands; for God hath not

given us the spirit of fear, but of power, and love and of soberness." The general reader of his book seeing only this, might be *deceived* into the belief that not one syllable was said as to the office to which Parker was consecrated. But on referring to the whole form, we find that the office with which the candidate was invested, is specified no fewer than six times to be that of "Bishop." 1. He is presented "to be consecrated Bishop." 2. In the oath of allegiance, he declares, "I, N., chosen Bishop of the Church and See of N., do promise," &c. 3. A prayer is offered up by the officiating Prelates, that the Brother elected may have "Grace duly to execute *the office* whereunto he is called." 4. After the Litany, God is again invoked in behalf of "his servant now called to the work and ministry of a Bishop." The reader may consult the other equally explicit statements in the form, as to the specific grade of office to which Parker was consecrated. Is it argued that the office should have been specified in the formula used at the instant of the imposition of hands? Where, we ask, is the law or precedent for this? Is it found in the ancient ordinals of the primitive churches? It is not. Is it divine, or enjoined by apostolic authority? It is not. No—it is a matter of conventional regulation, which any particular church may determine for itself. The English Reformed Church was independent of Rome.—The form of Edward VI. was at that time the legally established form of the English Church, and was *therefore* valid. She afterwards, it is true, amended it, so as to introduce the name of the office in that part which accompanies the act of imposition of hands. Of this alteration, Bishop Burnet gives the following account. Speaking of the two forms of ordination for Bishops and Priests, as they were in force in the reign of Edward VI., he says: "There was then no express mention made in the words of ordaining them, that it was for the one or the other ;

in both it was said, 'receive the Holy Ghost. In the name of the Father,' &c. But that, having been since made use of to prove both functions the same, it was of late years altered, as it is now. Nor were these words, being the same in giving both orders, *any ground to infer that the Church esteemed them one order, the rest of the office showing the contrary very plainly.*"

The final objection of this assailant of Anglican ordinations, is grounded on the want of decisive evidence that Barlow (*one* of Parker's consecrators) was himself consecrated. Here we have another instance of negative reasoning, against a generally received and well established fact. Dr. Lingard has expressly admitted that Barlow had been ordained according to the *Roman Pontifical*. This point, however, need not be pressed, for we have already shown, that the failure of *one* of the officiating bishops did not vitiate the authority of the rest. And for this reason the Queen's commission required that not less than *four* should unite in the act.



"THE PLEA OF NECESSITY" FOR DISSENTING FROM THE CHURCH, EXAMINED.

1. By some persons dissent is, under certain circumstances, justified on the ground of *absolute necessity*. To this, as a matter of theory, there can be no good objection. For supposing the whole church to have become so corrupt—to have so thoroughly perverted "the faith once delivered to the saints"—that to commune with it is no longer possible, and at the same time maintain a pure conscience; and supposing further, that it is impossible to reform the whole, or

any part thereof, or induce a single bishop to forsake it, taking us with him into purer doctrines and worship; then it cannot be doubted we *may* and *ought* to leave it. When we say *ought*, we refer to the primary principle of all morals and religion, viz: "We ought to obey God rather than man," and God cannot require, under any circumstances, his creatures to sin.

But it has been well observed that such a case is purely hypothetical—never did and never can exist. The divine promise of protection is our safeguard in this matter: "The gates of hell [wickedness] shall never prevail against it" —[the Church.] "Lo I am with you alway." The question, then, of absolute necessity for separation, as thus raised, is purely speculative; having no practical bearing or value. But let us suppose it to have existed; let us say with the charitable Hooker—"This their defect and imperfection I had rather lament in such a case than exaggerate; considering that men, often times, without any fault of their own, may be driven to want that kind of polity or regimen which is best; and to content themselves with that which either the inevitable error of former times, or the necessity of the present, hath cast upon them." Now, we might in reply to this urge, that polity or regimen, i. e., form of government, is one thing, but the divine ministry, the adherence to the bishop, is quite another. The union of bishops, in some conventional form of government, or the particular polity of any one bishop, may vary indeed with the necessity of the times—may be more or less agreeable to primitive usage and Apostolic practice—but the having of a Bishop as the representative of the Apostles, as they were of Christ, and as he was of the Father, in every unit or branch of the Church Catholic, is surely always possible. It is not *this*, "that men often times, without any fault of their own, may be driven to want." For, to want this, is to want the

visible Church. But again, I say, suppose even this dire necessity to exist, and christian men have been compelled to leave their bishop, it is contrary to reason to say they are still *in* the Church; for, that is affirming that there may be a church without a divinely commissioned ministry—a church not at unity with Christ through the apostolic succession. It is bringing down “the institution” of God to the level of man’s infirmities and errors, instead of raising the latter to the former. It is making the exception to the rule, the rule itself. It is like reasoning upon the laws of nature from a miracle. Would it not be much more agreeable to truth to preserve the idea of the divine Church, and allow of the existence of exceptions—necessary exceptions—(for this is the supposed case)—and therefore in a hopeful state of salvation? Is it right, is it the part of humble, confiding religion, to distort God’s blessed and immutable institutions, to suit our prejudices, or our misfortunes, instead of upholding them, at any sacrifice or any cost? Is there no irreverence in attempting to remodel and reconstruct the work of God—the most glorious of all his works—The Holy Church, of which, we are told, for our comfortable assurance, Jesus Christ himself is the chief corner-stone; especially when there is no permission, expressed or implied, given us in scripture to do this? But if reason and religion do not allow us to regard those who have left the bishops as being *in* the Church, so neither does charity require this at our hands. What is there uncharitable in the belief that they are out of the pale of the Church, since sheer necessity has driven them into that position; since, in the language of Hooker, it is “without any *fault* of their own”—“a defect and imperfection to be lamented rather than exaggerated?” This, then, is their sufficient apology, to their own consciences and to their God, why they are *not in* the Church, but surely no argument to prove that they *are* still in it. What

charity is it, on our part, to represent them as being in the communion of the Church, when they are fortified with so ample and cogent a reason for having left it? Is there any charity in misrepresenting a fact, and that, too, without any motive of benefit to the party concerned? Is it not as charitable, and more consonant with the facts of the supposed case, to regard them in the light of *individual* christians, deprived, for a time (only), of church communion, and earnestly looking forward to the period when, in the course of Divine Providence, they will again be permitted to return within her fold; and meanwhile associating themselves together for mutual edification, not as *a church*, but as an *irresponsible society*? When David, by the rebellion of his ungrateful son Absalom, was driven from Jerusalem to the country beyond Jordan, he lamented, in humble and pathetic strains, his absence from the temple and the priesthood of God; but he did not create others for himself. He could not execute God's part of the covenant, and, setting up a *human* temple and a *human* priesthood, regard them as divine and possessing God's authoritative sanction. And if any number of laymen in the christian church, by persecution and sword, were compelled to flee to some desert and distant shore, should they not, like the pious Psalmist, wait in patient faith for the joyful day of their return; or would it be lawful for them to create a ministry and sacraments, and call them the ministry and sacraments of Christ? Is not the Church a divine institution, and, if so, how can man *originate* it? Not only is this impossible, but it is a grievous schism, an awful sacrilege, and a dividing of the one body of Christ. Would it be charity in us to call these exiled christians a church? Pray, what benefit would result to them from the *name*, when the *thing* is wanting? How could this alter their actual condition? It could not.

But to all that has now been said it will be replied : to be in the Church, and partake of the sacraments, is necessary to salvation. True. But let it be remembered we are now considering a supposed case of *absolute necessity* for separation. And necessity knows no law, either in nature or grace. If God's Providence, "without any fault of ours," hath driven us, for a time, from the sacraments, are they, then, necessary to salvation; are they necessary, under all circumstances, even when they cannot be had; so necessary, that, if they are not given to us, we must make them and apply them? Did David believe it necessary or proper for him to build a temple and create a priesthood, in his exile beyond Jordan? Nothing like it. They are, says the catechism, "only generally necessary to salvation," i. e., where they may be had. Here is the point that has been overlooked in this great subject. The enjoyment of the Divine favor, by those who are separated, by necessity, from the Church, cannot be made to depend (much less their salvation) on the fact of their being in the Church, or partaking of the sacraments. For, was not David equally an object of Divine favor, and in a state of salvation, when in exile beyond Jordan, as when in Jerusalem and in the temple? When he exclaimed—"As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul is athirst for God, the living God; *when* shall I come and appear before God?"—was not this *will* of his taken for the *deed*? How then, I ask, is the salvation of those who are necessarily out of the Church, and necessarily deprived of the sacraments, in any degree doubtful or jeopardized? And how, then, does charity require us to speak of them as being in *the* Church? It certainly does not.

II. But, as to the case of those who plead no necessity for separation, but claim entire liberty in this

respect, and regard all communions as equally obligatory, and all ministers, whether of divine or human appointment, as possessing the same claim to their attention; for them there remains only the plea of involuntary or unconscious error. It may be that tens of thousands are in this case. For, the subject of the *Church* has been studiously avoided—considered and treated as an *external*—subordinate to every other truth, possessing little or no importance. Concessions have been made, for the sake of peace—but peace has not been thereby gained. And if it had been, it would have been an ignominious and sinful peace. From this cause have multitudes wandered, *unknowingly*, in the uncertain paths of schism—who, if the truth had been constantly kept before them, and urged upon them, might have been now walking in its safe ways.



The principles of the preceding “Inquiry,” on the Christian Ministry and Church, are in strict agreement with the teachings of the “*Thirty-nine Articles*.”

ART. XIX.

OF THE CHURCH.

“The visible Church of Christ is a congregation of men, in the which the pure Word of God is preached, and the Sacraments be duly administered, according to Christ’s Ordinance, in all those things that of necessity are requisite to the same.”

Here we are told, that the preaching of the pure word of God, and the due administration of the Sacraments, are essential to the being of Christ’s visible

Church; but we are not told *who* are to perform these sacred duties. Nor is this point cleared up by what follows—"According to Christ's Ordinance, in all those things that of necessity are requisite to the same." For, it is not said whether any particular ministry is or is not essential. The article is silent, nor does it give the slightest intimation on this point, upon which, obviously, its whole meaning turns and depends. We naturally ask—what does Christ's Ordinance necessarily require in this matter? An apostolic ministry, or not? An ordained ministry of any kind or not? The nineteenth article is silent. Its definition of the Church, therefore, we conclude, is partial or general, and must be interpreted by other articles which bear upon this subject. We proceed, then, to the twenty-third.

ART. XXIII.

OF MINISTERING IN THE CONGREGATION.

[*Lat. Ecclesia.*]

"It is not lawful for any man to take upon him the Office of public preaching, or ministering the Sacraments in the congregation, [*ecclesia*,] before he be **LAWFULLY** called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, [*ecclesia*,] to call and send ministers into the Lord's Vineyard."

But who are *they*? Manifestly **BISHOPS**—at least in the view of this church which drew up these Articles. Her "Ordinal" prescribes *Episcopal* ordination, and her *Thirty-Sixth Article* enjoins the "Ordinal"; declaring, moreover, that "whosoever are consecrated or ordered, according to said form, are rightly, orderly, and *lawfully* consecrated and ordained."

And let it be carefully observed, that in the Twenty-Third Article, she is not speaking of those who have public authority in *this* church, but “in ecclesia”—the Church Catholic. Now, if Bishops only have this “public authority” in her branch of the universal Church, they, of course, have in other branches. For the Church is one: what is “*lawful*” or “*public authority*” in one part, is, of necessity, such in any other part. True, indeed, this church does not expressly say all this; yet these are the unavoidable inferences. And these Articles teach, by necessary implication, at least, that an episcopally ordained ministry is the only *lawful* ministry of the Catholic Church, as well as of the Church of England, or of the United States.

Again, in the preface to the “Ordinal,” she clearly affirms the three orders of the Apostolic ministry—Bishops, Priests, and Deacons; and says that these “offices were EVERMORE had in such reverential estimation, that no man might presume to execute any of them, except he were admitted thereto by *LAWFUL AUTHORITY*.” Here she evidently does not refer us to her own *particular* authority in this matter, but to that which had been always, and then was such, in the Church general or Catholic. And this, it is indisputable, was resident only in the Bishops. What the English Reformers, therefore, who framed the Liturgy and Articles, meant, when they spoke of lawful authority in “ecclesia,” cannot possibly be misconceived.

The argument may be briefly summed up in the following queries and answers:

1.) Can there be a church without the sacraments? No.—Art. 19th.

2.) Can there be sacraments without a *lawfully* called and sent ministry? No.—Art. 23d.

3.) Can any but Bishops of *Apostolic succession* ordain the christian ministry ? No.—Art. 36, and Preface to Ordinal.

4.) The visible Church of Christ is that congregation of faithful men in which the pure word of God is preached, and the sacraments are duly administered by a *lawfully* appointed ministry, i. e., a ministry called and sent by the Bishops—they only, according to the divine law and the practice of the universal Church, possessing such authority.

The *opinions* of Hooker, Chillingworth, and Burnet, are sometimes cited in opposition to the views which we have expressed above, on the sense of the Articles. In forming an estimate of the weight of authority to which the opinions of these eminent men are entitled, we are to remember, *first*, that others in the same age, names of no less honor, held sentiments of an opposite character to theirs; *secondly*, that the times in which they lived were well calculated to influence their judgments on this subject. At the best they were *all* interested parties—their personal sympathies enlisted either for or against the continental reformers. Catholic Protestants in England, who had carried on the reformation under the guidance of their Bishops, saw the erroneous and unsafe position of their brethren on the Continent, who, reforming the Church without the Bishops of the Church, had reformed themselves *out* of the Church. And in the words of Hooker, they would “rather lament than exaggerate this their defect.”—There was a natural sympathy between them, arising from the similarity of their relations to Rome—both protesting and struggling against their common enemy. They were both emerging, as it were, from under the dark shadows of the same cloud of spiritual death.—In one sense they were brothers armed against a com-

mon foe. They fought side by side, and rendered each other mutual aid. If, then, we know any thing of human nature, we will not wonder that the more fortunate Church of England looked with a lenient and too charitable eye on the radical error of the churches on the Continent. Nor had they then seen the practical and full developements of that error. They could scarcely have formed an estimate of the wide-spread evil that has since resulted from it, in the dismemberment of the visible body of Christ, and the rapid growth of heresy.

Considering the age in which they lived, therefore, and their peculiarly interesting connection with the churches of the Continent, our estimate of their opinions on this subject, at least, will be modified accordingly.

But as to the opinion of Chillingworth on the point in question, which opinion is often cited to favor loose notions on the subject of the visible Church and the ministry, it is manifestly unsustained by the *facts* of the case. He remarks—"Protestants do not make the true preaching of the word, and the due administration of the sacraments, the notes of *the* visible Church, but only of *a* visible church; now these you know, are very different things; the former signifying the Church Catholic, or the whole Church, the latter a particular church, or a part of the Catholic." Here, it is to be observed, he uses almost the very words of the 19th article; and this passage of his is quoted* as a comment on that article. But what saith the article itself; does it say *a* visible church is known by these marks to which he alludes, or *the* visible church? The latter—"The visible Church of Christ"—"*Ecclesia Christi visibilis.*"

* Vide Bishop Hopkins on the Primitive Church, &c.

If it be said in reply, that the 19th article, in its second part, specifies individual churches, as those of Jerusalem, Alexandria, Antioch, and Rome, and therefore it is designed only to define some particular church, and not the whole; let it be remarked, that the object in specifying these was to affirm that they had erred, as well in matters of faith as in their manner of living and ceremonies. This is an entirely distinct proposition from that in the first clause of the article. The first clause affirms a universal proposition of "The visible Church of Christ," without restriction or qualification—and, of course, embraces all particular churches.

Therefore, when Chillingworth declares, as he does in the above passage, that Protestants do not make the true preaching of the word, and the due administration of the sacraments, the notes of *the* visible Church, but only of *a* visible church, he asserts what is not a *fact*, at least in reference to English Protestants.—They did ever most strenuously insist on these fundamental truths for the whole Church, and their own, as a part of it. Moreover, as we have shown, they insisted on an Episcopally ordained ministry, as the only *lawful* ministry who alone could preach the word and administer the sacraments; and that not only in their particular branch of the Church, but generally in the Church Catholic: and how manifestly absurd the contrary supposition, that they should declare certain things (as this ministry) not merely expedient, but *absolutely necessary, as Christ's ordinance* to themselves, which was not equally necessary for others. How could that which was not necessary to the whole Church be necessary to any part of it?

Had they declared that it was only expedient, and that they for their part did therefore adopt it, this were one thing; but when they say "it is not *lawful*

for man in ecclesia, i. e. the Catholic Church, why, this is an entirely different thing. This makes it imperative under all circumstances, and in all particular churches, that the Bishops (they being the persons who have this authority in the Church Catholic) choose and send ministers.

“It is very remarkable,” says Dr. Jablonsky, “that there is no doctrine or tenet of the christian religion in which all christians, in general, have for the space of fifteen hundred years, so unanimously agreed, as in this of Episcopacy. In all ages and times down from the Apostles, and in all places, through Europe, Asia and Africa, wheresoever there were christians, there were also Bishops, and even where chrstians differed in other points of doctrine or custom, and made schisms and divisions [rather heresies] in the Church, yet did they all remain unanimous in this, in retaining their Bishops.”—*Reflections in Sharp's Life*, vol. II. p. 187.

The following is a list of Parker's consecrations, according to Percival.

No	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
47	Matthew Parker. Parker's Register. f. 10.	Canterbury.	Dec. 17, 1559.	{ William Chichester, 16. John Hereford, 44. John Bedford, 24. { Miles, late Exeter, 43.
48	Edmund Grindal. f. 18, translated to York, 1570; to Canterbury, 1573.	London.		
49	Richard Cox. f. 22.	Ely.		
50	Rowland Meyrick. f. 32.	Bangor.	Dec. 21, 1559.	{ Matthew Canterbury, 47. William Chichester, 16. John Hereford, 44. { John Bedford, 24.
51	Edwin Sanders. f. 39, translated to London, 1590; to York, 1576.	Worcester.		
52	Nich. Bullingham. f. 40, translated to Worcester, 1570.	Lincoln.		
53	John Jewell..from 46.	Salisbury.	January, 21, 1559.	{ Matthew Canterbury, 47. Edmund London, 48. Richard Ely, 49. { John Bedford, 24.
54	Thomas Young f. 54. translated to York, 1560.	St. David's.		
55	Richard Davis. f. 59. translated to St. Davids, 1561.	St. Asaph.		

56	Edmund Gheast, f. 63. translated to Salisbury, 1571.	Rochester.	March 24, 1559.	{ Matthew Canterbury, 47.
57	Thomas Bentham, f. 59.	Litchfield.		{ Nicholas Lincoln, 52.
58	Gilbert Berkeley, f. 74.	Bath & Wells.		{ John Salisbury, 53.
59	William Alley, f. 80.	Exeter.	July 14. 1560.	{ Matthew Canterbury, 47.
60	John Parkhurst, f. 84.	Norwich.	September 1, 1560.	{ Edmund London, 48.
61	Robert Horne, f. 88.	Winchester. Peterborough, }	February 16, 1560.	{ Gilbert Bath and Wells, 58.
62	Edward Scambler. f. 91. translated to Norwich, 1584.			{ Matthew Canterbury, 47.
63	Thomas Davis, f. 100.	St. Asaph.	May 26, 1561.	{ Gilbert Bath and Wells, 58.
64	Richard Cheney.	Gloucester.	April 19, 1562.	{ William Exeter, 59.
65	Hugh Jones, f. 114.	Landaff.	May 5, 1566.	{ Matthew Canterbury, 47.
66	Nicholas Robinson, f. 116.	Bangor.	Oct. 20, 1566.	{ Edmund Rochester, 56.
				{ Thos. Coventry & Litchfield, 57.
				{ Matthew Canterbury, 47.
				{ Thomas St. Davids, 54.
				{ Edmund London, 48.
				{ Richard St. Davids, 55.
				{ Edmund Rochester, 56.
				{ Matthew Parker, 47.
				{ Edmund London, 48.
				{ Edmund Rochester, 56.
				{ Matthew Canterbury, 47.
				{ Edmund London, 48.
				{ Edmund Rochester, 56.
				{ Matthew Canterbury, 47.
				{ Nicholas Lincoln, 52.
				{ Edmund Rochester, 56.

No.	Name of Bishop.	Name of See.	Date of Consecration.	Names of Consecrators.
67	Richard Barnes. f. 116.	Nottingham.	March 9, 1566.	{ Thomas York, 54. James Durham (Pilkington.) William Chester (Downham.) His Election. f. 125.
68	Hugh Curwin, trans. f. Dublin.	Oxford.	1567.	{ Matthew Canterbury, 47. Edmund London, 48.
69	Richard Curteys. f. 125.	Chichester.	May 21, 1570.	{ Robert Winchester, 61. Edmund Rochester, 56.
70	Thomas Cowper. f. 138. translated to Winton, 1584.	Lincoln.	Feb. 24, 1570.	{ Matthew Canterbury, 47. Robert Winchester, 52. Nicholas Worcester, 61.
71	William Bradbridge, f. 140.	Exeter.	March 18, 1570.	{ Matthew Parker, 47, Robert Winchester, 61. Nicholas Worcester, 52.
72	Richard Rogers, f. 192.	Dover.	May 15, 1569.	{ Matthew Canterbury, 47. Edmund London, 48. Edmund Rochester, 56.
73	Edmund Freak, f. 214. translated to Norwich, 1575; to Worces- ter, 1584.	Rochester.	March 9, 1572.	{ Matthew Canterbury, 47. Robert Winchester, 61. Edmund Salisbury, 56.
74	William Hughes, ii. f. 5.	St. Asaph.	Dec. 13, 1573.	{ Matthew Canterbury, 47. Robert Winchester, 61. Richard Chichester, 69.
75	William Blethin. f. 9. Here ends Parker's episcopate. He was succeeded by Edmund Grindal.	Landaff.	April 17, 1572.	{ Matthew Canterbury, 47. Edwyn London, 51. Edmund Rochester, 73.

EPISCOPAL DESCENT OF PARKER, TRACED FOR FOUR SUCCESSIONS.

William Warham, Robert Sherburn,	Henry Standish.	<i>No Records.</i>	William Barlow.
John Young.	John Voysey.	Thomas Cranmer.	
William Warham, John Fisher,	John Longland.		Miles Coverdale.
Thomas, (Bishop of Leighlin,)			
William Warham, John Fisher,		Nicholas Ridley.	John Scory.
Nicholas West.			
John Voysey.	Henry Holbeach.		
John Hilsey, Hugh Latimer,	John Hodskin.		
Robert Parfew.	Thomas Chetham.		
John Stokesley, John Hilsey,	John Stokesley.		
Robert Parfew.	John Hilsey.	John Hodskin.	
<i>No Records.</i>	Robert Parfew.		
<i>No Records.</i>		John Stokesley.	
<i>No Records.</i>		John Hilsey.	
Thomas Cranmer,			
John Capon,			
William Rugg.			
Henry Standish,	<i>No Records.</i>		
John Voysey,	<i>No Records.</i>		
John Longland.	Thomas Cranmer.		
<i>No Records.</i>	William Rugg.		
Thomas Cranmer,	John Capon.	Robert Parfew.	Robert Hodskin.
John Longland,			
Christopher, (Bishop of Sidon.)			

MATTHEW PARKER.

SUCCESION OF BISHOPS.



The ROMAN episcopate was founded by St. PETER among the *Jewish* converts; and by St. PAUL, among the *Gentile* converts.*

The writer of the Acts of the Apostles, (Acts xxviii, 28–31,) informs us, that Paul, being rejected by the Jews, preached the gospel for two whole years at Rome to the Gentiles. “Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasonings among themselves, and Paul dwelt two whole years in his own hired house, and received all that came in unto him, preach-

* See pages 166, 167 and 168.

ing the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”

ROME.

<i>Jews.</i>	<i>Gentiles.</i>
Peter, Clement,	Paul, Linus, Cletus,

70-100 Clement, who, surviving Cletus, united the churches.	259 Dionysius.
100 Evarestus,	269 Felix I.
108 Alexander,	269 Felix II.
108 Sixtus,	275 Eutychianus,
127 Telesphorus,	283 Caius,
138 Hyginus,	296 Marcellinus,
141 Pius,	308 Marcellus I.
155 Anicetus,	310 Eusebius,
166 Soter,	310 Melchiades,
174 Eleutherius,	314 Sylvester I.
187 Victor,	336 Mark,
198 Zephyrinus,	337 Julius I.
216 Calixtus,	352 Liberius,
221 Urban,	366 Damasus I.
229 Pontianus,	385 Siricius,
235 Anteros,	398 Anastasius I.
236 Fabianus,	402 Innocent I.
251 Cornelius,	417 Zosimus,
253 Lucius,	418 Boniface I.
255 Stephanus,	422 Celestine I.
257 Sixtus II.	432 Sixtus III.
	440 Leo I. or, <i>the great</i> ,
	461 Hilarius,

468	Simplicius,	624	Justus,
483	Felix III.	634	Honorius,
492	Gelasius I.	654	Adeodatus,
496	Anastasius II.	668	Theodore,
498	Symmachus,	693	Berthwald,
514	Hormisdas,	731	Tatwin,
523	John I.	735	Nothelm,
526	Felix IV.	742	Cuthbert,
530	Boniface II.	759	Bregwin,
532	John II.	763	Lambert,
535	Agapetus I.	793	Athelard,
536	Sylverius,	803	Wulfred,
540	Vigilius,	830	Feologild,
555	Pelagius I.	830	Ceolnoth,
560	John III.	871	Athelred
574	Benedict I.	891	Plegmund,
578	Pelagius II.	923	Athelm,
590	Gregory I. <i>the great</i> , who sent Augustine, a monk, missionary to England, and with the consent of Eth- elbert, king of Kent, consecrated* him first Archbishop of Can- terbury in	928	Ulfhelm,
596	He was succeeded in	941	Odo,
605	by Laurence,	959	Dunstan,
619	Melitus,	988	Ethelgar,
		989	Siric,
		996	Alfric,
		1005	Elphege,
		1013	Lifing,
		1020	Athelnoth,
		1038	Eadsy,
		1050	Robert,
		1052	Stigand,

* Augustine, by Gregory's command, was consecrated by Virgilius, 24th bishop of Arles, and Ætherius 31st bishop of Lyons. A list of the bishops of Lyons might be given, tracing the succession to St. John, but as such list would give only the names of the *successors in office*, in that particular branch of the church, and not the names of the successive *consecrators*, it is of little moment whether we trace through Rome or Lyons. The object being to exhibit an unbroken succession of Bishops from the Apostles—proving the *origin* and constant existence of episcopacy—is as well attained through Rome.

1070	Lanfranc,	1501	Henry Dean,
1093	Anselm,	1503	William Warham,
1114	Rodolphus,	1533	Thomas Cranmer,
1122	William Corbeil,	1555	Reginald Pole,
1138	Theobald,	1559	Matthew Parker,
1162	Thomas a Becket,	1573	Edmund Grindal,
1174	Richard,	1583	John Whitgift,
1184	Baldwin,	1604	Richard Bancroft,
1191	Reginald Fitzjocelin	1611	George Abbot,
1193	Hubert Walter,	1633	William Laud,
1207	Stephen Langton,	1660	William Juxon,
1229	Richard,	1663	Gilbert Sheldon,
1234	Edmund,	1677	William Sancroft,
1245	Boniface,	1693	John Tillotson,
1272	Robert Kilwardby,	1694	Thomas Tennison,
1278	John Peckham,	1715	William Wake,
1294	Robert Winchelsey,	1737	John Potter,
1313	Walter Reynolds,	1738	Thomas Secker,
1328	Simeon Mephram,	1747	Thomas Herring,
1333	John Stratford,	1757	Matthew Hutton,
1348	Thos. Bradwardin,	1758	Thomas Secker,
1349	Simon Islip,	1768	Cornwallis,
1366	Simon Langham,	John Moore, who, with	
1368	William Whittlesey,	William Markham, Arch-	
1374	Simon Sudbury,	bishop of York, Chas. Moss	
1381	William Courtney,	Bishop of Bath and Wells,	
1396	Thomas Arundel,	and John Hinchliff, Bishop	
1414	Henry Chicheley,	of Peterborough, in 1787	
1443	John Stafford,	consecrated Wm. White,	
1452	John Kemp,	Bishop of Pennsylvania,	
1454	Thomas Bouchier,	and Samuel Provoost,	
1486	John Morton,	Bishop of New-York.	



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